6:Thomson K-3 (1883-1884)1887
FL12 Masai FL12

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THROUGH MASAI LAND:

A JOURNEY OF EXPLORATION AMONG THE SNOWCLAD VOLCANIC MOUNTAINS AND STRANGE TRIBES OF EASTERN EQUATORIAL AFRICA.

BEING THE NARRATIVE OF THE ROYAL GEOGRAPHICAL SOCIETY'S EXPEDITION TO MOUNT KENIA AND LAKE VICTORIA NYANZA, 1883-1884.

BY

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Chi va piano va sano;
Chi va sano va lontano.

NEW AND REVISED EDITION.

New species of Hartebeest.

[title page]

London:
SAMPSON LOW, MARSTON, SEARLE, & RIVINGTON,
CROWN BUILDINGS, 188, FLEET STREET.
1887.

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6: Thomson K-3 (1883-1884)1887
FL12 Masai FL12

291
293
411

OF THE WAR DANCE OF MASAI LAND.

6: Thomson K-3 (1883-1884)1887
FL12 Masai
Chagga FN4

The day, however, which commenced so hopefully, ended in gloom. The astounding news reached our ears that a great war-party of Masai, about 2000 strong, were in front of us. This alarming intelligence produced no small consternation in our minds. It would be bad enough, in all conscience, to come in contact with them in their own country. But to meet them on the war-path, with heated blood and without any restraint, was a matter still more serious. How were we to meet the emergency? To retreat meant the desertion of the men. To advance would be to fight and be dispersed like so many hares, if nothing worse happened to us. The only other course open was to stand our chance with the notorious chief, Mandara. This course was obviously not without serious risks of its own, but as it seemed to involve the least of three evils, I resolved to adopt it.

No time had to be lost in preparing to camp. Every man seized the axe with alacrity, and soon the thud of the iron, the swish of the falling trees, and the half-suppressed calls told that the men were working with a will. In less than an hour we were safely surrounded by a strong *kraal* or thorn fence, behind which we could bid defiance to as many Masai as pleased to come up against us, and (what was just as important) through or over which none of my own men could go in the darkness of night.

Next day I took care to send a few of my best head-men forward as an advance-guard, to warn us in time if the Masai were seen, that we might retreat into the jungle. Early in the morning we reached the fine river known as the Himo, at a point where it runs through a deep channel cut out of very coarse volcanic *débris*—many of the ejected blocks being several tons in weight. A little farther on we crossed the Mto-Kilema, a smaller stream. At this point there are noticeable three small, parasitic, volcanic cones. At 10.30 a.m. we reached the Kirua stream. There we met with our scouts, who reported that as yet they had seen no signs of the Masai. We pressed on through an open, much broken forest country to the Chora, our fourth stream for the day, and there we camped at midday. After seeing the *kraal* (thorn fence) constructed round our camp some distance from the path-way, I determined to interview Mandara, of whom I had heard so much both favourable and unfavourable.

Taking only Mabiora and Ibahim with me, and going empty-handed, I started off. After a hot march of four hours through a dense bush, where we lost our way, we entered

[pp 1-74 not processed]

6:Thomson K-3 (1883-1884)1887
FL12 Masai
Chagga FN4

upon a cultivated part, and were put in the right road. Reaching a blacksmith's shed, we fired the customary three guns which announces a stranger from the coast, and then waited till told the chief was ready to receive us. After a short time we were called. Traversing a rich banana grove, and crossing an open space, in which were several cows feeding, we found ourselves face to face with a group of fine-looking, aristocratic Wa-chaga. They were sitting under a shed, enveloped in voluminous lengths of cotton dyed in ochre. As no one spoke when I entered, or rose to shake hands with me, I uttered a general salutation, and sat down on a log of wood. Compelled at last to relieve my awkward reception, I asked which was Mandara. A powerfully-built man, of princely bearing, was pointed out to me. With a face which for a negro might be called intellectual and capable of expressing every emotion, he had an eye like an eagle's but only one—the other had lost its light for ever. These characteristics I noted in a glance, and then commenced my speech. I explained where I had come from, and where I was going; I stated that, having been compelled to leave the trade-route owing to the Masai, I proposed to camp at the boundary of his domains, and that, having heard so much about his great achievements as a warrior, of his princely character, and his delight in receiving strangers from the coast, I could not possibly pass so near him without giving myself the pleasure of coming to see him.

In the midst of this eloquent harangue, I was rather taken aback by seeing his eye suddenly becoming fixed on my feet. Then his mouth took a well-known shape, and I was startled to hear a familiar sound generally employed by vulgar little boys to express unbounded astonishment or incredulity. In short, Mandara emitted a long-drawn whistle. Thinking he had discovered a snake in unpleasant proximity to my feet, I suddenly drew it back, and began also staring at the same place. Seeing nothing, I looked up. Then we both laughed—why, I don't know—and a period was put to my speech by a series of questions about my boots, which had drawn forth the expression of astonishment. Whistling in that manner was the customary expressive manner of showing wonder or admiration. Our interview, which turned out pleasant, was accompanied by continual ejections of saliva, squirted with great skill from between his teeth, and by a continual quaffing of beer. I was much impressed by Mandara's evident intelligence. Our interview did not cease till

6:Thomson K-3 (1883-1884)1887
FL12 Masai
Chagga FN4

Our interview did not cease till
after sunset, when we were left alone to pass the night in the 123
shed, amply provided with all the good things that Moschi 103
(the country) could produce.

Mandara's residence consists of a number of conical, well- 342
built huts, in which are housed his fifty or more wives. 622
His own private abode is a quadrangular house built after [595]
the Swahili type, and plastered with dung and clay. Here
it is that he receives his favoured guests and stows away his
valuables. These buildings, together with a number of sheds 351
for sheep and goats, and enclosures for fowls (which the Wa- [262]
chaga will on no account eat, are surrounded by a triple pali- [231]
sade of tree trunks of great strength, while outside are about
eight more large huts, each holding eight young women, who- [567]
form his stock in hand of damsels for the slave-market, or as
rewards to the soldiers for services done. When the moon
is bright, and the chief's spirits high, and his heart gladsome 535
within him, these damsels dance on the dewy grass, waking
the echoes of the neighbouring glens with their weird, ear-
piercing screams, and looking witch-like in the ruddy glare
of the bonfires. Mandara, however, does not depend entirely 701
upon his palisades. A hundred warriors nightly keep watch 625
and ward round the compound, ever ready to raise the war-
cry, and rush upon all intruders.

The village occupies the top of a narrow ridge formed by 361
a deep glen on either side. From the upper part of the
small streams miniature canals, constructed with great skill, 312
lead off the water and spread it over the entire ridge, thus
supplying moisture throughout the entire year. A more
rich and varied scene I have nowhere looked upon in Africa. 241
The rich carpet of grass alternated or intermingled with
banana groves, fields of beans, millet, Indian corn, sweet
potatoes, yams, &c. Here and there, like sentinels, stood
small groves of stalwart trees. The banks and the irrigation
channels were rich with tender maiden-hair ferns, and others
of familiar aspect. Lazy cattle lay about the huts, or browsed 231
knee-deep in the succulent grass. Goats, lively and frisk-
some, skipped about the banks, or with fierce aspect tried
the mettle of their fellows. Sheep loaded with enormous fat tails
wobbling about their legs, looked as if aweary of existence,
and ready to welcome the knife. Moschi, as it lay before 133
me, had all the rich fertility and pleasing aspect of Taveta,
with the advantage of a beautiful interchange of hill and
glen. There was an unbounded prospect towards the south,
east, and west; while to the north towered, sovereign,

6: Thomson K-3 (1883-1884)1887
FL12 Masai
Chagga FN4

133 majestic, awful in its silent calm, the snow-clad peak of Kibo. There was no feeling of confinement, and the blood coursed more warmly through the veins, stimulated by the bracing mountain air, till one felt inclined to shout "Excelsior!" and climb the mountain heavenward. In Moschi one had none of that spirit of delicious lotus-eating indolence induced by the dreamy, poetic life of Taveta: yet it was not without its pleasing *nature-music* in the distant sound of the cascade or the dreamy "sugh" of the stream deep down in the glen, brought to our ears on the downy wings of the cool wind. Such were our more immediate surroundings. But let us look somewhat afield from our point of vantage on the Chaga platform.

Gazing eastward, the eye roams over the Taveta forest, and over the yellow, burnt-up plain beyond, till the view is bounded by the range of Ibea and the peak of Kadiaro rising above the horizon like dangerous black rocks from a muddy sea. Turning to the south-east, we note in the foreground the hills and dales at our feet, carved out by numerous noisy torrents. Here a "gallery" forest arches over a rushing stream; there a bush-clad ridge. Now a beautiful glade, anon a piece of park-like country. Such is Chaga, if you add curling columns of smoke, and parti-coloured plantations. In the same direction, but beyond the base of the mountain, the eye takes in a rich expanse of forest and jungle, dotted here and there with strange little sugar-loaf peaks, which tell of former fiery vents of Vulcan's forge below. Attention is finally arrested by a glimpse of the silvery, shimmering sheet of Jipè seen past the edge of the Ugono Range, though far away beyond, in the haze of distance, may faintly be traced the Pare and U-sambara mountains. To the south the view extends over the well-watered depression of the Kahè country to the interesting mountains of Segemoi. This whole district, one of the richest in Africa, is practically uninhabited, except in some dense forest patches, owing to the terror with which the Masai are regarded. The expanse towards the west is most [101] picturesque and varied, for there, looking over Machame (a Chaga state), we see the clear sweep of the sunny slopes of Kilimanjaro from top to bottom, with the Shira flanking its shoulder scarred and rugged, its black gloomy rocks and narrow gorges contrasting with the smiling aspect of Machamè at its base. Behind are the magnificent though simple outlines of the wonderful volcanic cone of Mawe, which springs

[text continues on p. 80]

6:Thomson K-3 (1883-1884)1887
FILE Mosai :
Chagga FN4

123

Victoria and Albert

6: Thomson K-3 (1883-1884)1887
F'L12 Masai
Chagga. Fn4

133 up to a height of nearly 9000 feet from the surrounding plain, and stands in all the severe and placid dignity of a cyclopean pyramid. Of the scene on the north, which shows in this glorious panorama, I will not attempt to give any description, so inadequate is my vocabulary to convey any worthy conception of the effect which the sight of Kibo and Kimawenzi have on the mind.

gov In the calm stillness of the night, however, as I lie awake in my open shed, wrapped coatly in my blanket, and as I see, under the mild effulgence and mellow light of a full moon, Kibo standing out clear and bright, it seems to me in no way strange that the untutored savage, ever waging a fierce war with nature, and with a strong tendency to the worship of nature-spirits, should see in this majestic mountain something more than a material existence, or, at least, should recognise in it as the chosen abode of the Supreme Being.

123 Next morning I hurried down to camp, and was pleased to find all right. We then moved on to the base of Mandi, and, after we had once more strongly fortified ourselves, I resolved to utilise this new delay in making an ascent of Kilimanjaro, so far as that could be done in a single day, for the purpose of making a collection of plants at the higher altitudes, which botanists considered would be of great value in elucidating certain puzzles regarding the distribution of African plants. Accompanied by some of my best men, I set off in the afternoon for Mandara's, where we were once more treated hospitably, being housed in one of the guard sheds, and mindfully supplied with a roaring fire—for the nights on the mountain were cold. Next morning, guided by an M-shuga, who was most annoying in his behaviour, we set off at a killing pace up the mountain side. In a couple of hours we had reached the limit of cultivation. There we crossed a small stream blocked up with several dams, intended to carry the water along the narrow valleys at higher levels and to spread it along their slopes. We then plunged into the forest region, principally composed of a prevailing bamboo [312] trees rising very largely on occasion, and clothed with moss, various kinds of ferns, parasites, and orchids. The occurrence of branches, bunches, nests and lofty ferns, various aphis-worts, melastomads, and composite polycarps, would have made us imagine we were in Europe, but for the unusual profusion and rank luxuriance. [137]

By 9 a.m. we had got little over 9000 feet, for we had to traverse a great distance horizontally as well as vertically.

6:Thomson K-3 (1883-1884)1887
FL12 Mam
Chagga FN4

The men were lagging fearfully, and were only blown. Waiting to rest ourselves, we saw that we had reached a great rib or buttress of the mountain, formed by the deep gorges of the Kirua on the one side, and that of the Ura on the other. 123

We could now see to much advantage the great platform of Chagga, which forms a basement to the mountain. From 9 to 9.30, after leaving all but three of the men quite done up, we by another grand spurt succeeded in reaching a small open space where a war-party of the Wa-kwafi of Arusha-wa-juu (Mount Meru), in company with Mandara's son, had camped on their way across the depression between Uba and Kimawenzi to attack Ugasi. Here we found storeroom 123 heather and splendid tree ferns. The greater amount of 137 moisture and rainfall is here plainly evidenced by the great abundance of the long grey-brown moss which weirdly envelops every branch and twig, waving to every breeze, and giving the trees a most venerable appearance. The rose also are much larger, and vegetation still more luxuriant. We had now reached a region of almost continual cloud. The manner in which the sides of the mountain at this height are cut and 123 carved into deep gorges and glens, compared with what is 133 seen in the lower platform, strikingly suggested the idea that we were now on a very much older part of the mountain, and that Chagga proper has in reality been formed at a late date by the breaking out of numerous parasitic cones and craters when the height of the main crater became too great for its underground agents to force the molten material to ooze to the top.

From the camp of the Wa-kwafi we again pressed on; 123 but we found it difficult and killing work to force our way through the forest. Now we were climbing over low fallen trees, anon sinking up to the ankles in marshy hollows, and almost stifling in the mud. At last we reached the upper waters of the Himo, which we had crossed as a fine stream at the base of the mountain. My three remaining men now finally gave in, and I had to resume my weary climb with the guide alone. At 1 p.m., finding myself rather short of 9000 feet in altitude, after seven hours of climbing, the most severe I have ever experienced, I myself was reluctantly compelled to desist and give up my intention of penetrating above the forest region.

As I had made no preparation for camping on the mountain, 123 I had to lose no time in making a small collection of 137 the plants around me. These included gladiolus and tritoma

6:Thomson K-3 (1883-1884)1887
FL12 Masai
Chagga Fn 1

123 hostile, and various species allied to our buttercups, docks,
137 &c. There was little in the aspect of my floral surroundings to suggest that I was in the tropics, a fact difficult to conceive with a wind blowing from the mountain with freezing influence.

123 So horrid was I that I had not even time to set up my George's barometer, or to find the altitude with my hypsometer. I had therefore to be content with the approximate reading of my aneroid, and to rush down the mountain at a headlong pace, picking up at intervals my broken-down followers, who, now that their faces were towards Mandara's, stepped out with alacrity. As the sun set we reached the village, to find that the chief, with a thoughtfulness beyond all praise, had provided for our delectation eggs, goats, fresh milk, bananas, &c., and soon with rare enjoyment we were making havoc on these comestibles as we gathered round the grand roaring camp fire. These little excursions, when I could get away from tents and the worries of a caravan and rough it in the most thorough fashion, were always the most enjoyable and romantic. If I had my choice, and circumstances would permit, and enjoyment only was to be aimed at, I would infinitely prefer a very few followers and almost no impedimenta of any kind. The best secure to my meat that night, however, was the news that the Masai had broken up camp and passed out of our way.

123 Next morning, with a thoughtfulness for which there
127 could be no excuse, I pressed Mandara to come down to camp and see my guns, &c., in which he took as much delight. Up to that time he had never asked me for a single article, and I was so charmed by his princely ways, his great intelligence, and other unusual qualities, that I could not resist the desire to show some little attention to him. He had not intended to go down, but after some importunity on my part he consented. Going off in front to prepare for his reception, I found all well in camp. The Wa-chaga, on hearing that their chief was coming, scuttled off in great trepidation, as if it was his habit to chop off the heads of all who came in his way—and indeed, it was one of his greatest delights to see the abject terror of his subjects, over whom he wielded the most absolute authority. On his arrival I showed him all my guns, instruments, &c. The galvanic battery threw him into fits of astonishment, till his eagle eye gleamed with covetousness, and he spat and whistled

6:Thomson K-3 (1883-1884)1887
FIJI Masi
Chagga Fnt

himself dry, requiring however the time of perhaps 123
ten min to him. He leisurely enjoyed ordering his chiefs and 122
warriors to submit to the absolute moment, and he simply
gloated over their evident though suppressed terror, while
they with difficulty kept themselves from rolling out or
wriggling on the ground. They stood the trial, however,
admirably, with the self-control proper to warrior chiefs.
Mandara himself refused to superintend, afraid of being
bewitched. Mathew would be about to be photographed,

[illegible]

MANDARA'S WARRIORS.

although he ordered his warriors to submit to the operation.
These warriors affect the weapons of the Masai—namely,
great shovel-headed spears, the club, knobkerry, and the
large elliptically shaped buffalo-hide shield ornamented with
an incredible variety of colours. These were all incredible
specimens of native workmanship, the Wa-chaga of Mandara
being quite unrivalled as blacksmiths in Africa.

Here, in making this exhibition, so my knowledge of the
native character might have told me, I was simply creating

6:Thomson K-3 (1883-1884)1887
F'L12 Masai F'L12
Change F'L11

C
123 Mandara's cupidity, and soon I found I had to reckon with
622 some host. Of course I quite understood that in bringing him down I could not possibly send him off empty-handed; so I made up a present, consisting of a finikin, a revolver, four flasks of gunpowder, one piece of American cotton, one of blue cloth, and several gaudy-coloured clothes. Thinking I had done very handsomely, I called him into the tent and with much satisfaction showed him my present. An ominous whistle, as he brought his eye to bear upon my treasures, and an expression of contempt on his face soon brought me to my senses. "Were these," he scornfully inquired, "the presents for his askari who had accompanied him? or did I mean to offer him a Zanzibar-made gun only fit for a porter?" Having thus subordinated himself, he turned his back and marched out of the tent, leaving me staring blankly at the rejected gift. To my men outside he said, "Why had I shown him all my things, if I did not mean to give him some? What did he care for coast goods? He had plenty of them! What he wanted was European articles befitting his greatness!" I sent Mabinza and Makinsha after him, with a government finikin and some more cloth, but though they returned without those articles, they brought only veiled threats that unless he received satisfaction he would play the dooce with us in a manner that would not please us. He had brought down a fat bullock with him in the morning, and he took care to let us know that we had better not touch it.

Here was a proper quandary to get into! For well I knew that Mandara's threats were not empty words. He could without a doubt instantaneously "smash up" the canvas in the dense forests of the Kaisi if we attempted to go on without his leave, and without a guide. At that moment he had over 1000
[C 91] Wa-kwafi, his allies from Mount Mera, staying with him, preparing for an attack on a neighbouring state; combining his own men with them, he could place over 3000 of the most daring warriors in all that region in the field.

Next morning, therefore, perceiving the gravity of the situation, I with much reluctance got out my own trusty double-barrelled smooth-bore, which I had carried on my two previous expeditions, a shot belt, a suit of thick tweed complete, a pair of shoes which I constantly wished I could compel him to wear, and a few more articles. Feeling in a very unenviable mood at thus being made involuntarily the instrument for introducing the manifold blessings of European civilised

6:Thomson K.-3 (1883-1884)1887
FL12 Mosu
Chaap. Five

garments and good weapons, I started off for Monkum's, and, 123
on reaching his residence and communicating with him on his 642.
high-handed proceedings, I was fortunate enough to smooth matters over, and to part on friendly terms, getting from him his own spare and sleek (sword) besides several minor articles, all splendid specimens of Wa-chaga workmanship. As we were leaving some of his people returned, and on their bring their guns from the opposite side of the Chum valley, in token of success, he jumped and danced about like a boy released from school, pulled out his war-cry, and, twirling a knobkerry in the air, looked the very incarnation of war. Laden with presents, amongst which was an enormously fat sheep, with a tail of abnormal dimensions and huge dewlaps, we returned to camp and prepared to start on the morrow, having lost four days by the Mami scare.

In the evening three guides arrived from Monkum, and 123
Mtikima consulted the oracle to find out what awaited us 787
ahead. Taking eighteen small sticks about two inches in length, he placed them on a piece of paper in a particular order outside the camp. After sprinkling some flour and reciting an incantation in Ki-angulu over them, he put some leaves on the top to prevent their being disturbed. After a certain interval, if two have advanced forward, then the road is good, and there is nothing to fear. If they have remained as they were laid down, the oracle has nothing good or bad to say about the route or prospects; but if they are all scattered, then the look-out is gloomy in the extreme.

In the morning we found that the oracle had remained 123
neutral, though the rain came down in torrents, and the guides struck for postponement. Not to be deterred by either rain or guides, I struck camp, and hurried away from the hateful place more lightly both in a mental and physical sense, for had we not been relieved of a load of care as well as one of very valuable goods?

This was the first month in drenching rain we had yet experienced. It was made all the worse by the tall grass through which we had to force our way. An hour after leaving camp we crossed a small stream, and then plunged into a gloomy forest, made dangerous by the numerous treacherous game-pits, into which one or two of the men got some nasty falls. Though Mtikima's oracle had predicted nothing bad, we speedily lost our way among the numerous bewildering paths, and were hiking merrily towards Uru of Chaga, when our refractory guides, who meanwhile had re-

6:Thomson K-3 (1883-1884)1887
FL12 Masai
Chagga FN4

123 turned to their women, stopped us, and, taking the lead, conveyed us through the labyrinthine forest, preventing what might have been a very awkward mistake. In fact it would have been quite impossible to get through without a guide, as I was forcibly reminded by the adventures of Rehmann, who, running away from the chief of Machamé, whom plundered by him, lost his way in this very same forest, and wandered about for several days nearly starved.

At 10.30 we reached the Kahé river, where it is formed by
930 the junction of the Rue, from the north of Mombé, and the Uruvu, which rises at the base of the mountain. With some difficulty we crossed, and there, seeing the men looking excessively miserable in the wet morning, I took pity on them, and gave orders to camp.

In the evening I went out hunting, but only saw one giraffe. In other respects, however, the stroll was very enjoyable. I have never seen a more charming, park-like scene. It makes one quite melancholy to see such rich tracts lying thus deserted, when tribes like the Wa-taita on their barren mountains, and the still more miserable Wa-duruma, are ever struggling with but poor success to eke out a wretched existence.

On the following day we crossed the river Kavanga where it is formed by the junction of three streams, the Ukambuni to the east, the Kavanga in the middle, and the Umbo on the west. Ten minutes farther on we crossed the Shili stream from Kindi, then a fine large stream, the Suri, and a few minutes later the largest river we had yet passed, the Weri-weri. We found the country literally ploughed up by the tracks of enormous herds of buffalo. Two hours' tramp through a more bush-clad, broken country (strewed with prodigious ejected blocks of a trachytic rock, composed to a large extent of sanidine crystals an inch long, porphyritically dispersed through the mass), brought us to a rapid river-torrent of considerable dimensions, flowing in a deep channel-cut in coarse agglomerate. The Kikuyu (for such is its name) was crossed with much difficulty, owing to the rapidity of the current and the stony character of the bed, and we again camped. On reaching camp I was seized with a violent fever, which, after passing through a cold and dry, and then a hot and sweating stage, left me considerably done up, and unable to eat.

The country next day was characterized by astonishing numbers of game, especially buffalo, pallah, and a species of

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6:Thomson K-3 (1883-1884)1887
FL12 Masai FL12

CHAPTER X.

MASAI LAND AND THE MASAI.

LET the reader imagine us now, after weeks of hardship, danger, and worry, enjoying a well-earned holiday. We were once more among most pleasing natives, who recalled by their honesty, their unassuming ways, and their charming, unsophisticated manners, the delightful Arcadians of Taveta—to whom, indeed, they are allied by blood. It required but the gorgeous vegetation, and the rich supplies of food, to make our position quite as agreeable as among the Wataveta. One thing above all we thoroughly appreciated. We were safe from the ferocious and arrogant warriors of the Masai country. We could ramble about without guns or attendants, doze over the babbling Ganao Tigirish, under shady sycamores, and read a favourite poet, or pretend to catch the wary denizens of the liquid deeps. How glorious it was to loll about in all the Bohemian *abandon* permissible in Central Africa—to swing in a hammock, contemplating our toes or gazing into space as we enwrapped ourselves in *dolce far niente* dreams! In such circumstances we could vow to ourselves that African travelling was not such a bad thing after all—though pictures of home, friends, and country would somehow project themselves on the magic screen of memory—and impart an element of pleasing melancholy to our thoughts.

At other times we bethought ourselves that we were travelling with scientific objects in view, and in our imagination we would go up in a balloon and try to focus the country and to form a comprehensive picture or a bird's-eye view of the region we had traversed. Then, again, as the mood changed, we would glide into reverie over the strange ways of the peoples we had seen, musing within ourselves as to what this or that meant, and otherwise striving to fathom the queer problems presented by the many aspects of savage life.

Let me make a corresponding pause in the career of my narrative while I attempt to give you some of the results of my Njempe cogitations, that you may learn more in detail what kind of people we have visited in each other's company, and make quite sure that you have a clear idea of the general physical features of the region. In other words, let me, in the pages of this chapter, describe to you the Masai and their country.

6:Thomson N-3 (1883-1884)1887
F122 Maori F122
W.H. Kenk.

6:Thomson K-3 (1883-1884)1887
FL12 Masai FL12

123 Let us take the country first.

The Masai country is very markedly divided into two quite distinct regions, the southerly or lower desert area and the northerly or plateau region. The southerly is comparatively low in altitude, that is to say, from 3000 to nearly 4000 feet. It is sterile and unproductive in the extreme. This is owing, not to a barren soil, but to the scantiness of the rainfall, which for about three months in the year barely gives sufficient sustenance to scattered tufts of grass. The sands and nimmu have almost sole possession of these dreary plains, except near the base of some isolated mountain, or other highland whose small rivulets trickle down, to be speedily absorbed in the arid sands. No river traverses this region, and many parts are covered with incrustations of natron, left by the evaporation of salt-charged springs. We have seen something of this lower region in the far reach of Njiri, and the forbidding desert of Dagliani.

It is not, however, to be conceived as a monotonous level. Far from it. The collared Kilimanjaro, and the cowled Mount Meru belong to it. The hills of Gelai and the Gnare N'Dare circle round in the form of an amphitheatre, to meet the metamorphic masses of Ndapdab and Donyo Erok. Further to the west and north are the volcanic cones of Donyo Engai, Donyo la Nyoki, and Donyo Lagosek, with the hills of Ngorongoro.

Except in the immediate vicinity of the higher mountains, such as Mount Meru and Donyo Engai, the country is to a large extent uninhabited. To accentuate this tract we may say that it is triangular in general shape, the apex towards the north, reaching to within thirty miles of the equator, and extending beyond to Baringo as a species of trough or deep, irregular curving. The Masai are only to be found at 124 all seasons about such favourable situations as the base of Kilimanjaro, Mount Meru, Ndapdab, Gelai, Kisongo, to the west of Meru, Donyo Engai, and along the edge of the plain at the base of the bordering highlands Mau and Kayok.

The country is sufficiently characterised when the fact is stated that it is a region of later volcanic activity, which in a very recent geological period has produced the cones and craters already referred to. These centres of volcanic energy may, to some extent, be accounted for—though the statement may seem to savour of reasoning in a circle—by the lower region as an area of depression having subsided or sunk from the higher level of the flanking table-lands.

6:Thomson 3-3 (1883-1884)1887
FL12 Masai FL12

The northerly or higher plateau region of Masai Land may be described as rising from an elevation of nearly 3000 feet on either side, and culminating in the centre at an elevation of little short of 9000 feet—although through this very line of highest elevation runs the Doghlani plain, the remarkable meridional trough which encloses the charming chain of isolated lakes, Naivasha, Elmenteita, Nakuru, and Baringo; and which, at the last-named place, begins to widen out till it assumes the characteristics of the southerly plain of Masai Land.

On the eastern half of this divided plateau rises, as we have seen, the snow-clad peak of Kenia—and the picturesque ranges of the Aberdare Mountains, which runs almost parallel with the central line of depression. A more charming region is probably not to be found in all Africa, probably not even in Abyssinia. Though lying at a general elevation of 8000 feet, it is not mountainous, but extends out in billowy, undulating reaches, and is characterised by everything that makes a pleasing landscape. Here are dense patches of flowering shrubs; there noble forests. Now you traverse a park-like country enlivened by groups of game; anon, great herds of cattle, or flocks of sheep and goats are seen wandering leisurely in the splendid pastures. There is little in the aspect of the country to suggest the popular idea of the Tropics. The eye rests upon coniferous trees, forming pine-like woods, and you see gather sprigs of heath, everlasting flower, immortelle, and other familiar forms. In vain you look for the graceful palm—ever present in the mental pictures of the untravelled traveller. The country is a very network of babbling brooks and streams—those of Lykipia forming the mysterious Guaso Nyiro; those of Kikuyu the Tana, which flows to the Indian Ocean through the Galla country; while further south in Kapiti the streams converge to form the Athi River, which flows through Ukambani to the Sabaki River.

Kikuyu occupies the higher areas of the eastern half of the plateau, rolling across it immediately south of the equator. Some of the higher parts are covered with a dense forest of bamboo; notably to the east of Naivasha, and between it and the Aberdare Mountains. Hence the Swahili name of the recruiting-place—Mianzini (Bamboo Country).

The greater part of Lykipia—and that the richer portion—is quite uninhabited, owing, to a great degree, to the

6:Thomson K-3 (1883-1884)1887
FL12 Masai FL12

[34] [35] [36] destination of the Masai of that part, through their intestine wars—a fact that has caused them to retreat from the northerly districts, which are in dangerous proximity to the Wa-nika.

[31] The Masai country, so called, may be said to include the area lying between 1° N. lat., and 3° S. In breadth it is very irregular; but if we say that the average is ninety miles, we shall be pretty near the truth. In this, however, we are including several isolated areas occupied either by tribes wholly different from the Masai, or by the agricultural Wa-kwafi, who are more off-shoots of the Masai.

[32] The rainfall is very small over the greater part of this large area. Only an approximate guess, of course, can be given—but I think I am within the mark in placing the rainfall of the lower desert region at fifteen inches, and the higher plateau areas at from thirty to forty inches in the year. During the fourteen months in which I travelled in that region my caravan was not caught ten times on the march by rain,—a striking contrast to my experience in the region further south, where, for weeks together, rain was incessant. The rains are almost entirely confined to February, March, and April. The consequence of this insignificant rainfall is, as we have seen, that the lower plains are practically desert, though the soil is of the richest nature. There are absolutely no marshes, with their physical discomforts and poisonous exhalations breeding disease and death. The air is dry and invigorating, and though the days are hot yet the breezes blow with refreshing coolness, and a night of low temperature—and even frequently of intense cold—leaves one up for the fatigues of the parish day. The contrast, indeed, is felt to be just a little too great, when you rise, shivering, in the morning, to see the grass covered with hoar frost, and then in the afternoon find yourself perspiring in the extract of costumes, under a shady bush, with the temperature above 90° Fahr. The air, however, being so dry, I felt no inconvenience from these abrupt changes, and it was simply wonderful to see how the men would lie in the open air without a shred of clothing, and with the temperature at the freezing-point.

At the high altitudes of this plateau region, hailstorms of very great violence are of frequent occurrence, more particularly in the neighbourhood of the Aberdare Mountains. More than once caravans have been overtaken by them while on the march, and great numbers of the men killed by the

6:Thomson K-3 (1883-1884)1887
FL12 Masai FL12

exposure; for the damp cold is singularly fatal to the coast natives, who, under its influence, drop down paralysed, apparently utterly unable to make the slightest exertion to better themselves. On these occasions you may beat them with a stick till you are tired, but they will simply put their heads between their knees like an obstinate donkey, and whine out, "Iki wezi," "Iki wezi" (I am not able). On my return march at Mianzi-ni, to the east of Naivasha, one of these storms came on, accompanied with thunder and lightning of appalling fury and violence. The hail fell continuously for hours, and when it ceased the country was actually white, and remained so all night. If we had been caught out in that storm, without huts, I question very much if ten men would have survived. As it was, so utterly paralysed were they that even in their huts they allowed their fires to go out, and they had literally to be compelled to build themselves.

So much for Masai Land. Let us now take up the deeply interesting subject of the inhabitants.

In dealing with the manners and customs of this remarkable race, I think I shall best picture them to the reader not by describing them in catalogue fashion, but by setting forth the prominent facts in the life history of a male and female Masai, tracing their career in the various epochs of their savage existence, and trying to understand their ideas of man and nature, and their sociological relations.

But first of all, let me say a few words more immediately descriptive of the Masai as a race. Learned philologists profess to have discovered from a study of the Masai language—and I suppose the theory may be accepted as correct—that it belongs to the Hamitic family, as does also the language spoken by the tribes of the Nile and North Africa. This seems to be the only clue to their family relationship, and it reveals very little. The reader, therefore, will clearly understand that the Masai are in no sense negroes, or allied to the Bantu tribes with which he is so familiar from the works of our most prominent later African travellers. In their mental development, as in their language, they are widely different from the natives of Central and South Africa, occupying in the former respect a far higher position in the scale of humanity.

The Masai tribe is divided into about twelve principal clans or sub-tribes, with numerous smaller divisions. These have not all the same position in Masai society, some clans having more "blue" blood, and being reckoned of purer

6:Thomson K-3 (1883-1884)1887
FL12 Masai FL12

head than others. The most aristocratic of these clans are the Ngojé-Masai, Mollian, Lyuok, and Loleyo. These have the finest physical development, and are undoubtedly superior to the others in the shape of the head, the less depressed nose, and thinner lips. Indeed,—but for the prominence of the cheek-bones, a tendency to a Mongolian shape and upward slant of the eyes, the chocolate-coloured skin, and the hair with a tendency to become frizzy—they might pass muster as very respectable and commonplace Europeans. The Ngojé-Masai are the purest breed, and are to be found chiefly around Kilimanjaro. The most degraded tribe physically is that which is known to the coast traders by the name of Wa-kwafi. They seem to have acquired a strain of negro blood, as will be perceived by an examination of the photograph of the Masai of Lykipia (p. 203). The higher development of the Ngojé-Masai is seen in the photo of an aristocratic woman of Njiri.

The country is divided into about ten principal districts, such as Sigirari, Njiri, Matombaini, Kapté, Dogilani, Lykipia, Guas' Ngishu, &c. The various members of the race are generally designated by their native district. Various clans may be found occupying the same district, but they usually keep in distinct kraals. Hence they speak of the "El-Masai Matombaini," or El-Masai Kapté. Each district also is further distinguished by having special heraldic devices on the shields of the warriors, painted with wonderful skill and taste in black, white, red, or yellow colours. Between the various sections of the tribe there is not the slightest cohesion. Were among themselves are of constant occurrence, though when a state of war is not declared, they are on the most friendly terms,—their feuds not being of that deep-dyed character which distinguishes those of semi-civilised lands.

Of these internal wars none have been so disastrous to, or oft-repeated as that between the main mass of the Masai and the Wa-kwafi (I here use the name for convenience). The original home of the latter was the large district lying between Kilimanjaro, Ugono, and Furé on the west, and Taita and U-sambara on the east. This large region is known to the Masai as Mbarawa. Some fifty years ago the Wa-kwafi were numerous and strong, able to hold their own against all comers. About 1830—so far as I can gather—a series of misfortunes fell upon them. In a great war-raid against the Wa-ggigo in the south they suffered a severe reprise, and great numbers were slaughtered. The same

[illegible]

6:Thomson K-3 (1883-1884)687
F122 Masai F122

179
638

thunder fell upon them shortly after, in a rain against their brethren of Kivinje. The saying that misfortune never comes singly was well exemplified by their case, for nature took up the work of ruin. A cloud of locusts settled on the land, and left not a blade of grass or other green thing, so that the cattle died in numbers overcome by starvation.

MASAI WARRIOR WITH SPEAR, SHIELD, AND CLUB.

While the Wa-kwafi were in this unhappy plight, the Masai of the plains to the west fell upon them and made them beg and bleed, and then broke up and scattered themselves upon the most powerful divisions of the tribe. Great numbers having had their cattle and lives reduced to starvation, were compelled to throw in their fortunes with tribes they had hitherto despised. Some found an asylum in the forests of Taveta and Kahe, and the lower slopes of Mount Meru as

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140

6:Thomson K-3 (1883-1884)1887
F112 Masai F112
Mo. Kwk.

Arusha-we-Juu. Others, driven south, threw in their lot with the Wa-engiba, keeping infinitely more or less distinct from them. These are the hybrid tribes visited lately by the energetic missionaries, Messrs. Last and Burton, and of which such interesting accounts have been given in the "Proceedings of the Royal Geographical Society." Another section of the Wa-kwafi was driven westward, and now forms the colonies of Ndamathi-ni and Ngarenanyuki. The establishment of these colonies has been an unmitigated blessing to the country. In every case they have become the centres of trade, where corn's lives and goods are safe; and indeed there is no more striking feature in the results of the enforced change in the people's mode of life than the remarkable development of peaceful habits and honest ways. This shows what the Masai, from their distinctly higher mental development, are capable of, when cut away from their traditions and brought under conditions more favourable to their advancement towards civilisation. An throwing light on the origin of mixed races and the blending of two distinct types as at Taveta, the subject is an interesting study.

The Wa-kwafi were not all scattered thus, however, for a large division of the clan kept together, and contrived to cut their way through Kikuyu and to reach Lykipia, where they settled.

Another section crossed the meridional trough and reached the opposite half of the plateau in Ussa Nyiro. In both districts they found superb grazing-grounds and plenty of elbow-room, and there for a time they remained quietly, and increased rapidly in numbers. At last their wars began again. Grown bold, they attacked the Masai about fifteen years ago. The opposing parties formed regular camps, and fought pitched battles with great fury, thousands being killed on both sides. The women stood by and watched, while they incited and urged on the combatants in their terrible hand-to-hand encounters. The Masai were at first beaten, but, fighting with the stubbornness of despair, they disputed every foot of ground. They were driven from the whole of Kaputei and Kisongon, and their enemies, still victorious, carried the war into Kapiti. Matters now changed, however. The Masai of the entire region to the south gathered together and came to the assistance of their brethren of Kapiti. Now the tables were turned, and the Wa-kwafi were gradually forced back. The great majority of them

6:Thomson R.-3 (1883-1884)1887
FL12 Masai FL12

were killed, and the cattle driven off. Famine came upon them, and they were poisoned to the terrible necessity of selling their children. Large numbers took refuge at Njanyu and Ryiro, where they had to bow themselves to the exigencies of the soil. The war lasted several years. At last only a remnant of the Wa-kwafi of Lykipia were left, and these continued to make peace. Not so fortunate were those of Gnare Nyiro. The Masai swept from north to south, and left not a man in the entire land, those who escaped the spear and sword finding refuge in Kavirondo.

Such is the history of the bloody feud between the Masai clans. Now they live peaceably together, with kraals in friendly proximity.

Having thus conveyed to the reader some general notions about the tribe as a whole, we may now conveniently turn to follow with the eye of our imagination the life-history of one of its members.

Very many years ago a mother of the Masai boy in whose genealogy I am interested as an "interesting condition." Her environment was not of a luxurious or even comfortable nature. She lay on no better a bed than a dressed bullock's hide spread on the bare ground. The hut which protected her from the blazing sun or the cold night was not built on ancient principles, and was not commodious. It reached a maximum height of three feet and a half, and might be nine feet long by five feet broad. It was constructed of boughs bent over and interwoven together, forming a flat-roofed building with rounded corners. To keep out the wind a succession of cow's dung was liberally plastered over the boughs. This sufficed for the dry season, but for the rainy one a further covering of hides had to be laid upon it. The doorway was of the smallest, and stood at right angles to the line of the house in the manner of a porch. The hut of the expectant Masai lady was one of a circle enclosing a considerable area, to which the cattle were kept during the night. As this central space was never swept up, the condition may be better imagined than described. The smells were strikingly suggestive of the farmyard; and if the reader is an Irishman, he may imagine some charming picture of full-whiskered kine, with their mild eyes and expanses of cheese on their contentedly chew the cud. For any such picture, however, I can accept no responsibility. Outside the circle of huts there extends a strong fence of thorns as a protection from wild beasts, and in case of an attack. Inside

4: Thomson K-3 (1883-1884)1887
F'L12 Maori F'L12

the hut were gathered together the goods of the head, mingling, as far as space permitted, with calves and goats. A number of large calabashes lay in one corner, and a coarsely-made earthen cooking-pot in another. Flax in thousands stripped ready, and the mistress had their time well taken up with the mysteries of flax which particularly would insist on cultivating personal intimacy with them.

The anticipated event passed over safely. Indeed, the whole affair was hardly thought worthy of remark, except on the part of the mother, who heard with deep pleasure that her offspring was a boy. Girls are sadly at a discount among the Maori. They would always prefer to have boys, but happily nature sees about a little, and takes care that a fair

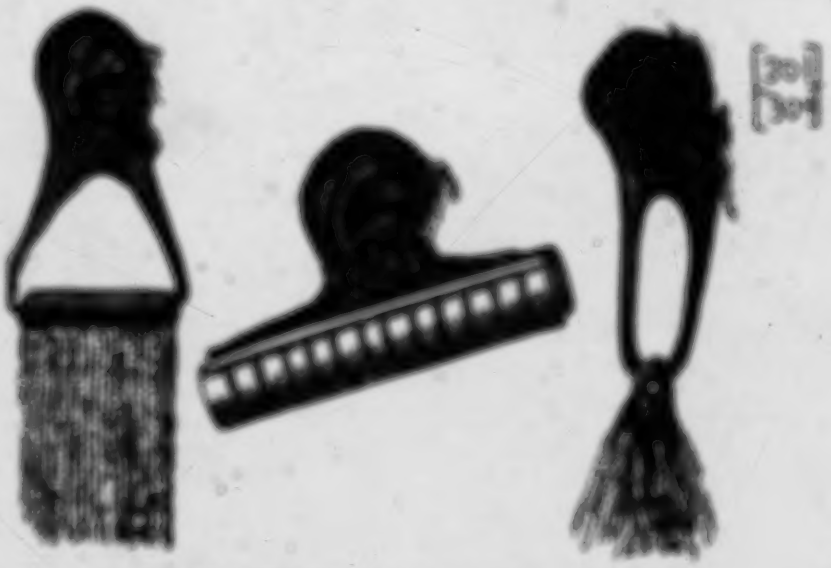
MAORI WOMAN, WITH CHILDREN OF DIFFERENT AGES.

supply of girls is provided. As there is no registrar or birth column, I am totally unable to state when our hero first saw the light. That, however, is a small matter. No particular ceremonies marked the occasion, and the happy mother was about next day, attending to her household duties as if nothing unusual had happened, the little stranger being warmly enwrapped on her back beneath the blanket's folds which formed the mother's garment.

Below are infinite complexities, and for the first year or two the subject-matter grappled with the problem of life like a philosopher as he sucked his mother's milk. Then he spoke. Having cast found his legs, he grew apace. Getting above mother's milk, he was seen cramming his incipient teeth on a large chunk of food. Now this was a very considerable indulgence on the part of our young friend, for it doubtless

4:Thomson K-3 (1883-1884)1887
F122 Maori F122

produced that unpleasant setting of the teeth which belongs to him in common with the whole of his race. The gums being tender, and the bad tough and leathery, the teeth required an outward projection implement to imbed, and, what was still worse, they seemed to become separated from each other, till they appeared an isolated fangs. It was noticeable also that his gums were of a very dark blue colour. Neither of these characteristics, however, were very disch-



Jaw ornaments and ear ornaments.

vantage to the young Maori, as to his necessity to be handsome is to be beautiful.

As a boy Moana—the name we may call him for convenience' sake—was planning in the extreme—when his mouth was shut. He was the very ideal of an ivy, and his disbanded ingenuity would doubtless have made an admirable pupil, such as were so much in vogue in former times. At a very early age Moana broke away from his mother's apron-strings, and with schoolboys love and power equal the bigger boys in their play. As he had no home to act, he only roamed his mother's heights if he roamed up accompanied with fish. He

6:Thomson K-3 (1883-1884)1887
FL12 Masai FL12

955 was not even yet through the horrors of the 6th. Sometimes, however, his mother, in a fit of affection, and imbued with the belief that some day he would make a name for himself as a wrestler of skulls and a killer of cattle, would make up an unctuous and odoriferous composition of grease and clay, and anoint him therewith till he shone forth with a splendour dear to the Masai heart. On these occasions he would strut forth with all the pride proper to a small boy who has just had a suit of new clothes.

955 And so life went on, and he was promoted to the rank of
581 a boy proper. He was provided with a real bow and arrow. A square piece of sheep-skin was tied over the left shoulder, leaving the legs quite bare. He now began to cultivate, not a moustache, but his earlobes; that is to say, he took means to stretch them out till they would almost touch his shoulder, and he could easily put his fist through the distended portion. This is done by first putting a slender stick through the lobe, and gradually replacing it by a bigger, till a piece of ivory six inches long can be inserted lengthwise.

957 One here now looked longingly forward to the day when he should be a warrior; but meanwhile he must employ himself herding the goats and sheep. This was his first occupation. He had by this time acquired some notion of the geography of the country around, as his parents had not been stationary, having been compelled to move about from place to place according to the pasturage. The donkeys on these occasions conveyed their household gods, though his mother had to carry nearly as much, and build the hut often. He had also to accompany his parents in moving up from the plains to the highlands in the dry season and vice versâ in the wet season. Beyond these studies in practical geography his education proceeded in a very irregular fashion. He learned something of the mystery of the universe by hearing his elders continually lavish out prayers by the hour together to some unseen Being called Ngái (God, or the heavens). He learnt also that the place of Ngái was among the eternal snows of Kilimanjaro, or that the thunders of Ewaso Ngái (an active volcanic mountain) were His voice.

It is very pleasing to think of Mawa at this period sallying under a bush or standing watchfully over his flock with one foot brought up to his knee and supported by his bow, trying to ponder the great problem as to the whence, whence, and whither of life. We can imagine him appeal-

4:Thomson C-3 (1883-1884)1887
F112 Maori F112

ing to his father to learn something about his origin, and this I believe is—among other stories—what he was told. The primal ancestor of the Maori was one Kahumai, who lived at Tongo Kipiti (Mount Kemi), was hairy, and had a tail. Filled with the spirit of exploration, he left his home and wandered south. The people of the country seeing him drinking something in a calabash, were so struck with admiration at the wonderful performance that they brought him women as a present. By these he had children, who, strangely enough, were not hairy, and had no tails, and these were the progenitors of the Maori. As Maui had not heard anything of the theories which were convulsing scientific Europe and America, he remained ignorant of the fact that he had struck upon an interesting legend which the savants of civilized society would have given their heads to verify.

Meanwhile Maui practised with the spear, and killed innumerable imaginary enemies. He listened intently with beating heart to the stories of daring exploits and sanguinary fights, but as yet he could only dye his spear in the blood of an antelope, or, it might be, of a buffalo. His food still continued to be that of a non-fighter, namely, curdled milk, maize, or millet, and meat. But vegetable pasts was the meat of women and children, and he loathed it, though he ate it.

As he approached the age of fourteen he began to develop a brutalized and fero cious expression, instead of making himself sick in the attempt to curve a sign, or exercising his upper lip in the glass, as a lad of proper spirit in England would have done at the same age. It is quite laughable to think of Maui trying to look dangerous, pursing his lips, and generally cultivating the fiendish. And really, I am told he was the abomination and the envy of all the Lion (boys) of the district, and quite won the hearts of the girls.

At last it was agreed that Maui had become a man, and was fit to be a warrior. A certain rite, better known in Africa than in Europe, was performed; and Maui was no longer a boy, he was an Ei-mowa—a warrior. His father, who was wealthy, resolved to rig him out in the height of military fashion. For this purpose they journeyed to a neighbouring settlement of Amboribo—a clan who are despised heartily by their distant relatives, the aristocratic Maui, on account of their ignoble mode of gaining a livelihood by the chase. After making the Amboribo quake in their

6: Thomson K-3 (1883-1884)1887
F1.12 Mossi F1.12

[illegible] shield, they chose a handsome shield of buffalo hide, beautifully made, elliptical in shape, and warranted to stand a tremendous blow from a spear. The price being asked, a bullock was mentioned as the very lowest cost price. But the subordinate native had to be content with a scraggy sheep—and a blow. This previous accomplished—for the Mossi never trade shields or spears, though there is nothing in the possession of which they pride themselves so much—they returned to the head, and then called for an Ekowan. This is an inferior race kept in servitude to the Mossi, for whom they make spears and swords. They do not go to war, and are not allowed to intermarry with their superiors. They all speak Mossi, though it is believed they have a language of their own. In response to the call a miserable, half-starved object appeared with a selection of most murderous-looking weapons. After a careful examination Mowa selected a spear, with a blade two feet and a half long, a wooden handle fifteen inches, and a spike at the end about one foot and a half. The blade had an almost uniform width of from two to three inches, up to near the top, where it abruptly formed a point. A sword and a knobkerry of formidable appearance completed his warlike equipment.

These important acquisitions made, my hero now proceeded to dress himself up as becomes his new character. He first worked his hair into a sort of shingle, those falling over the forehead being cut shorter than the rest. Instead of the ivory ear-stretcher hitherto used, he put in a small ear ornament formed of a band of iron chain. Round his neck he put a bracelet of coiled wire, and round his wrists a neatly formed lead cotton. On his ankles he bound a strip of the black hair of the *colobus* (monkey) of Central Africa. A glorious layer of grease and clay was plastered on his head and shoulders. This completed, he donned a very neat and handsomely decorated kid-skin garment, of very scanty dimensions, which served to cover his breast and shoulders, but hardly reached below the waist, and then stood forth the complete military cousin, ready for love or war.

And now the great story of his life was taken. Thus far he had lived in the bush of the married people, and accordingly had to conquer himself as "only a boy." Now he proceeded to a distant bush in which were none but young, unmarried men and women. To keep up his dignity and supply him with food his father provided him with a number

[begin continuation on p 241]

6:Thomson K.-3 (1883-1884)887
F'LL2 Mossi F'LL2

[p.249]

6:Thomson K.-3 (1883-1884)887
F L12 Mossi F L12

of bullocks. Reaching the kraal, our friend found himself among a large number of splendidly built young savages—indeed the most magnificently modelled men conceivable. And here let me for a moment pause in my story to indulge in a passing word of description.

There is, as a rule, not one of the Massi under six feet (I am speaking of a superior class). Their appearance, however, is not suggestive of great strength, and they show little of the knotted and brawny muscle characteristic of the ideal Hercules or typical athlete. The Apollo type is the more characteristic form, presenting a roundness of outline which might be called almost effeminate. In most cases the arm is well raised and straight, frequently as good as any European's (though passing into the negro type in the lower class, such as Wakwafi). The lips also vary from the thin and well-formed down to the thick and everted. The eyes are bright, with the sclerotic whiter than is common in Africa. The skin are generally narrow, with a Mongolian upward slant. The jaws are rarely prognathous, while the hair is a cross between the European and the negro, ready to plait, but evenly spread over the head. Hair is scarcely in any case seen on the face or any part of the body. The cheek-bones are in all remarkably prominent, and the head narrow both above and below. The teeth and gums of almost every one are such as I have already described, though I think I have neglected to mention that the two lower middle incisors are extracted. Tattooing is not practised; but every Massi is branded with five or six marks on the thigh.

Such are the main characteristics of the Massi; but before we resume our narrative let us note a few facts about the young damsels—the Dilo—who are soon to be flirting with our hero.

Happily facts support the verdict of gallantry when I say that they are really the best-looking girls I have ever met with in Africa. They are distinctly ladylike in both manner and physique. Their figures are slender and well formed, without the abnormal development about the hips characteristic of the negro. They shave, like the men, the dark gums, and the lat sets of teeth. The hair is shaved off totally, leaving a shiny scalp. As to dress, they are very decent, and almost classical, if a stinking greasy hide can have anything to do with things classical. They wear a dressed bullock's hide from which the hair has been scraped. This is tied over the left shoulder, passing under the right

Thomson v.3 (1883-1884):1887
F122 Mosai F122

arm. A beaded belt confines it round the waist, leaving only one limb partly exposed. Frequently it is slipped off the shoulder, and depends entirely from the waist, leaving the breast exposed. Their ornaments are of a very remarkable nature. Round the legs from the ankles to the knees tele-graph wire is coiled closely in spiral fashion. So awkward is this ornament that the wearer cannot walk properly, she cannot sit down or rise up like any other human being, and she cannot run. Round the arms she has wire similarly coiled both above and below the elbow. Round the neck more iron wire is coiled—in this case, however, horizontally—till the head seems to sit on an inverted iron mitre. When the leg-ornaments are once on they must remain till finally taken off, as it requires many days of painful work to fit them into their places. They chafe the ankles excessively, and evidently give much pain. As they are put on when very young, the calf is not allowed to develop, and the con-sequence is, that when grown up the legs remain of a uniform thickness from ankle to knee—more attenuated ankle, in fact. The weight of this armour varies according to the wealth of the parties, up to thirty pounds. Besides the iron wire, great quantities of beads and iron chains are disposed in various ways round the neck.

Such, then, were the people that now greeted Mawa, who, being a novice, had to endure a good deal of chaff from both sexes. He was, however, soon initiated into the mysteries of a warrior kraal, and had seen a bit of life. The strictest diet imaginable was the rule. He had to be content with absolutely nothing but meat and milk. Tobacco or snuff, beer or spirits, vegetable food of all kinds, even the flesh of all animals except cattle, sheep, and goats, were alike eschewed. To eat any of these articles was to be degraded—to lose caste; to be offered them was to be insulted in the deepest manner. As if these rules were not strict enough, he must needs not be seen eating meat in the kraal, neither must he take it along with milk. So many days were devoted entirely to the drinking of new milk, and then, when carnivorous longings came over him, he had to retire with a bullock to a lonely place in the forest, accompanied by some of his comrades, and a Dinka to act as cook. Having scrupu-lously made certain that there was no trace of milk left on their stomachs by partaking of an extremely powerful purga-tive, they killed the bullock either with a blow from a sword or by stabbing it in the back of the neck. They then

4:Thomson [illegible]-3 (1883-1884)1887
F122 Maasai F122

opened a vein and drank the blood fresh from the animal. This proceeding of our voracious young friends was a wise though repulsive one, as the blood thus drunk provided the salts so necessary in the human economy; for the Masai do not partake of any salt in its common form. This sanguinary draught concluded, they proceeded to gorge themselves on the flesh, eating from morning till night—and keeping their teeth steadily at work. The half-dozen men were quite able to dispose of the entire animal in a few days, and then they returned to the kraal to resume the milk diet.

If they lived an ascetic life in the matter of food, they could not be said to do so in other ways. Life in the warriors' kraal, as may easily be conceived, was promiscuous in a remarkable degree. They may, indeed, be described as a colony of free lovers. Curiously enough the "sweetheart" system was largely in vogue, though no one confined his or her attentions to one only. Each girl, in fact, had several sweethearts, and, what is still stranger, this seemed to give rise to no jealousies. The most perfect equality prevailed between the Dikio and Il-murran, and in their savage circumstances it was really pleasant to see how common it was for a young girl to wander about the camp with her arm round the waist of a stalwart warrior.

Till a war-raid was planned, Morun, our interesting prodigal, found he had nothing to do but make acquaintance and amuse himself with the girls. His cattle were looked after by some poor outside, and though the kraal was stationed near a dangerous neighbour, yet no fighting took place. It was, however, a rule in the warrior kraals that no horse for pasturing was allowed, hence the utmost vigilance had to be exercised. Morun thus in the course of his duty had frequently to act as watch. At other times he practised various military evolutions, and he kept up his muscle by the peculiar mode of dancing described in the Taveta chapter. Unlike sages before, they led what might be called a serious life. They had no rollicking fun, no moonlight dancing, no lively songs, no thundering drums. No musical instrument whatsoever enlivened the Masai life, and their songs were entirely confined to such occasions as the return home from a successful raid, or the invocation of the deity. As soon as darkness fell upon the land the guard was appointed, the cattle milked, and everything hushed up in silence.

Shortly after joining the kraal, Morun was called upon to record his vote in the election of a *Laiyone* and a *Laiguenani*.

6:Thomson K-3 (1883-1884)1887
FL12 Masai FL12

The *Laibon* is a warrior elected by a number of kraals as their captain or leader, with absolute power of life and death. He is their judge in cases of dispute. He directs their battles, though, curiously enough, he does not lead his men, but, like the general of a civilised army, he stands aside and watches the progress of the fight under the direct command of the *Lepyoomat*. If, however, he sees symptoms of his men wavering, he forthwith precipitates himself with his body-guard into the battle. Of course he holds his office purely on sufferance, and if he fails to give satisfaction he is summarily deposed. This, indeed, is almost the only attempt at a form of government. Each war-district elects its own *Laibon*. The *Lepyoomat*, again, is a very different personage. He is the public leader of a kraal, leads and guides the debate in cases of dispute. To be such arrogant and pugnacious savages, the Masai are the most remarkable speakers and debaters imaginable. In some American novels we have the Indian lauded for his eloquence and dignity; but commend me to the Masai for grace and oratorical power, for order and decorum in debate; and, indeed, for most of the good qualities which in these days are conspicuous by their absence in our own House of Talking. Not that their genius in this line is always worthily applied; for in their fatal persistency in talking out a question they might even beat our Parliamentary Obstructionists. They will spend days discussing the most trivial matter—nothing, indeed, can be settled without endless talk. But we must proceed with our history.

The *Laibon* and *Lepyoomat* having been elected, a raid to the coast was determined on. For a month they devoted themselves to an indispensable, though somewhat revolting, preparation. This consisted in their retiring in small parties to the forest, and there gorging themselves with beef. This they did under the belief that they were storing up a supply of muscle and ferocity of the most pronounced type. This strange process being finished, and the day fixed on, the women of the kraal went outside before sunrise, with grass dipped in the cream of a cow's milk. Then they danced and invoked Ngai for a favourable issue to the enterprise, after which they threw the grass in the direction of the enemy. The young men spent several hours at their devotions, howling out in the most ludicrous street-singer fashion, "Amen Ngai-ai! Amen Mbaratian!" (We pray to God! We pray to Mbaratian!"). Previous to this, how-

6: Thomson K-3. (1883-1884)1887
FL12 Masai FL12

726 ever, a party had been sent to the chief lybon of the Masai —Mbaration—to seek advice as to the time of their start, and to procure medicines to make them successful. On their return the party mustered, and set off. It was a remarkable sight to behold these blooded young cut-throats on the march, and it is almost an impossibility to convey any clear picture of their appearance in words. The Frontispiece illustration, however, will help to some extent.

714 Let us pause and in imagination watch some enthusiastic
726 young ditto buckling on the armour of her knight. First there is tied round his neck, whence it falls in flowing lengths, the *sádlerè*,—a piece of cotton, six feet long, two feet broad, with a longitudinal stripe of coloured cloth sewed down the middle of it. Over his shoulders is placed
[237] a huge cape of kite's feathers—a regular heap of them. The kid-skin garment which hangs at his shoulder is now folded up, and tied tightly round his waist like a belt, so as
[302] to leave his arms free. His hair is tied into two pigtails, one before and one behind. On his head is placed a remarkable object formed of ostrich feathers stuck in a band of leather, the whole forming an elliptically-shaped head-gear. This is placed diagonally in a line beginning under the lower lip and running in front of the ear to the crown. His legs are ornamented with flowing hair of the colobus, resembling wings. His bodily adornment is finished off by the customary plastering of oil. His *simè* or sword is now attached—it does not hang—to his *right* side; and through the belt is pushed the skull-smasher or knobkerry, which may be thrown at an approaching enemy, or may give the quietus to a disabled one. His huge shield in his left hand and his great spear in his right complete his extraordinary equipment. For the rest you must imagine an Apollo-like form and the face of a fiend, and you have before you the beau-ideal of a Masai warrior. He takes enormous pride in his weapons, and would part with everything he has rather than his spear. He glories in his scars, as the true laurel and decorative marks of one who delights in battles.

726 With astonishing hardihood, Moran and his comrades,
[648] thus terribly arrayed, shaped their course towards Swahili-land; for, strangely enough, they have found that they can lift the cattle with greater impunity there than anywhere else—in spite of the Swahili guns and a large population. The reason is the complete absence of anything like patriotism or public spirit among the coast people. Their argument

6:Thomson K-3 (1883-1884)1887
FL12 Masai FL12

in that they receive no benefit from the cattle of their neighbours. "We get neither meat nor milk," they say; "why, therefore, should we fight for the preservation of your cattle?" With a commendable knowledge of the region, the Masai warriors threaded their way by special pathways, passing Tavota, and crossing the Nyika. Nearing the coast, they stowed themselves away in the bush, while a few of the bravest went forward to spy out the land, knowing, however, full well that the very sight of one of their number was quite sufficient to stampede a hundred Wa-nyika or Wa-digo. Such, indeed, told me that on one occasion he actually met some of those spies in the town of Mombasa at midnight. This is, I think, doubtful, but it shows what they are considered capable of; and there can be no doubt as to the astonishing hardihood of those scouts. Stories are continually heard to that effect, thus rendering the Masai a terror in the land; and it is a fact that they have even reached Bagamoyo, opposite Zanzibar. 726

The raid was, of course, successful, and our savage friends returned in great glee. On reaching their homes, however, matters had to be squared up, and the spoil divided. So many head of the captured cattle were set apart as the portion of the lyhon Mbaruton, who had directed them so well, and whose medicines had been so potent. Then followed a sanguinary scene over the apportionment of the remainder. There was no attempt at a fair division. The braver men and bullies of the party, consulting only their own desires, took possession of such cattle as pleased them, and dared the rest to come and seize them. The understood rule was that if any warrior could hold his own in single combat against all comers for three days, the cattle were his. And thus began the real fighting of the expedition, revealing sickening sights of savage ferocity. There were more warriors killed over the division of the spoil than in the original capturing of it. To kill a man in this manner was considered all fair and above board. Blood feuds were unknown, a man not being considered worth avenging who could not hold his own life safe. If, however, a man was murdered treacherously, the criminal had to pay forty-nine bullocks. Our young warrior, as he was only as yet winning his spurs, had to be content with the honour and glory of the raid, and he had the modesty not to pit himself against abler and more ferocious fighters. It must be remembered that the cattle thus captured did not remain 727 [741] 727 [728] 727 [721]

6:Thomson K-3 (1883-1884)1887
FL12 Masai FL12

727 the property of the successful warriors. A warrior can
[901] have no property, and hence they all become his father's.

The spoil being divided, the party were next able to do full honour to the men lost in the raid—these being considered worthy of all praise "who rush into the fold, and foremost fighting fall;" while men who die quietly at home are only worthy to be despised and thrown to the vultures. Hence the warriors howled and jumped into the air in the dance, till the dead were duly commemorated.

648 In this manner, Mowa saw a good deal of fighting, and soon rose to fame in many a campaign to U-kuafani, Ulilelani, the Coast region, Sik, Kavirondo, Elgumi, and Nandi. The two latter tribes proved to be the most difficult to deal with, the one from its great numbers, the other from its fighting powers.

649 Civil war next broke out, and he had to proceed to the assistance of his brethren of Naivasha, who were hard pressed by the Wa-kwafi. In these civil wars, the affair was gone about in a very civilized fashion. Sudden and unexpected attacks were not indulged in. A cause of war was first discovered—probably, as in more civilized countries, merely to keep their hands in or as an outlet for internal wrath. Preliminaries were then settled most amicably, and the stakes arranged. A place was next chosen as the field of battle, and to this all the warriors of the two districts came with their cattle and young women. As the fighting would be protracted, a truce was declared, while kraals were built in the opposing camps. A certain number then proceeded from both sides, and like gladiators in the arena, they closed in furious strife, spurred to deeds of daring by the women on both sides. The Wa-kwafi were the conquerors, and the cattle of the Masai fell into their hands; and following up their advantage, they nearly drove their brethren from the entire region. (Of this war I have already spoken.)

522. As a mild relief, and a variation from these serious matters,
186 it was the dearest delight of our swaggering young friend Mowa to "draw the badger" in the persons of the Swahili porters who might be meekly endeavouring to pass through his country. These he would dub "donkeys," in allusion to their being burden-bearers like those interesting quadrupeds. He could keep the kraal in a roar of delight, as he described how he had frightened this one out of his wits, or spitted another on his spear, or smashed the skull
431 of a third into jelly. The enough and the beads he re-

4:Thomson H.-3 (1881-1884)1887
F'LJJ Mirrak: F'LJJ

arrived, from the borders, but, of course, did not keep himself, but divided among his swordsmen of the band.

And so with war and violence, his pursuit in happy fashion. His domestic was serious, and his expression fearsome, though he acquired an extraordinary humour early, striking. His shrewd originality in a dignified manner. His manly intelligent in vulgar laughter, and smiling was hardly possible on a face which could only be called beautiful.

He passed some twenty years in this manner. At last his father was found to be on the point of death, and he was sent for. Shortly after his arrival, the old man succumbed.

THE SWORDSMAN, MANDARIN STYLE.

It was not thought necessary to recognise this occasion where circumstances in any way otherwise, and therefore Moses lost no time in grabbing up the corpse and throwing it outside the band. Most surprising, he smiled grimly as we going out, he looked quite some freshly-picked bones, and gathered up some disgusting human shrieking away, in company with wondering shades, while vultures flapped greedy overhead.

He was now sole lord of his father's lands, for his younger brothers did not receive a single head of cattle, though they had explained to their sole considerable numbers of them. Any they might secure now, however, would be their very property. Moses decidedly preferred the free and easy life of the warrior's band, but, when he discovered, was glad he was

6: Thomson M-3 (1883-1894)487
F122 Mount F122

becoming bald or developing grey hairs, but that he could not take the regulation dose of gunpowder as formerly. From this, coupled with the fact that he could not take such liberties with his stomach, he gathered that he was not quite so strong as formerly. We can imagine how he would curse his luck and look foolish on discovering this unpalatable truth. There was nothing for it but to marry, and become a staid and respectable member of society. He had sown his wild oats.

Casting about, he fixed upon a damsel after his heart. The preliminaries having been arranged—the number of bullocks to be paid, &c.—she was mated to him. Then an operation was performed on the damsel. Removed from its alberia, she had to wait till the shaving season, as shaving of milk is an indispensable requisite in the honeymoon. Meanwhile, she allowed her hair to grow till it assumed the appearance of an old shoe-brush clotted up with blacking. Round the head she wore a band of cowries from which depended a number of strings, forming in fact the bridal veil. At last the happy day arrived, and the final seal was put upon the marriage by both parties dispensing of their choir earrings, and substituting a double disc of copper wire arranged spirally. The lady also shaved her head, but unlike the garment of the Ibibio, and clothed herself with two skins, one suspended from the waist, the other from the shoulder. Strangest of all, however, and strikingly indicative of the fact that he had exchanged the spear for the distaff, Moses had actually to wear the garment of a Ibibio for one month. Just imagine what fun it would be to this staid and dignified seniority of ours, if a young man had to spend his honeymoon in a cast-off suit of his wife's curious clothes. What our friend's feelings were in this guise, I do not know, and this voracious chronicle does not admit of conjecture.

And now Moses's sole idea was to rear a brood of young cattle-lifters, and so that he got them, he was not very particular as to the manner of it. He was not jealous, asked no awkward questions, and employed no spies. If a friend should visit him, he was hospitable to a degree not consistent with a high level of morality. We shall here prudently follow his example of non-inquisitiveness; for we might find that the domestic affairs of our friend's household will not bear a too curious scrutiny.

He was now wholly a changed being—as indeed who is not when he gets married? His strict rules of diet were

6:Thomson K-3 (1883-1884)1887
FL12 Masai FL12

abandoned, and, though meat and milk were still the main items of his eating, he could now vary it with vegetable food obtained by him with from neighbouring agricultural tribes. Luxuries, also, he might now indulge in. He sported a fancy snuff-box and tobacco-box of ivory or chinaware here, and delighted to say up his countenance as he handed it to a friend. He chewed tobacco (mixed always with natron), though he never smoked. Then, as often as convenient, he liked to foregather with his friends, and have a jolly canoodle over beer or meat.

It is pleasant to know that with this change in his mode of life there was a corresponding alteration (very much for the better) in his views of things. He delighted to talk with the traders whom before he had gloried in killing or enslaving, and would in token of good-will cordially exchange the courtesies of life by spitting upon them and being spat upon. In his conversation he showed an intelligence far superior to any specimens of the Bantu tribes. He had no superstitions, and was communicative about his affairs and beliefs. He would even at times exercise a friendly guardianship of passing travellers, and was able to ward off many a disaster by judicious warning. He was not stinted in his generosity, and generally gave far more than he got. He has been known even to protect decrepit persons, and tend sick men left behind.

The softening down of his ferocity reacted upon his face. The habitual scowl gradually died away, and was replaced by a more pleasing and genial expression. His thoughts turned more to the strange mystery of life. He, alas! had little that was cheering to look forward to. He believed in the existence of a Supreme Being, and yet had not the faintest conception of an after-life. Unlike the men of the Bantu races, he did not believe in ghosts or spirits. He had no theory of dreams, and did not imagine like the negro that when he dreamed he was really experiencing all that was passing through his brain, and that his soul or spirit was actually knowing around somewhere, having a good time of it, unclogged by his body. Mosas believed nothing of that; indeed, whether he had any idea on the subject, I have not been able to determine. When the man died, he was finished utterly, except so far as he might go piecemeal to build up the body of a hyæna, a vulture, or a murderous stork. The Masai believe in annihilation. To bury a corpse would, they think, be to poison the soil: it must be thrown to the wild beasts without ceremony.

G: Thomson v.-3 (1883-1884)1887
F L12 Masai F L12

776 In connection with the denied belief of the Masai in a God, it may be noted that they have also some minor deity called Ruleikish—apparently, so far as I could learn, an earth spirit. They have faith in witchcraft, through the efficacy of the lpkon, or medicine-man, lies not in any innate ability of his own, but in his power of intercession with Ngái, who works through him, and imparts magical virtues to various objects. Their conception of the Deity seems to be marvellously vague. I was Ngái. My boy was Ngái. Ngái was in the shooting tube. His home was in the eternal snows of Kilimanjaro. In fact, whatever struck them as strange or incomprehensible, that they at once assumed had some connection with Ngái. Their prayers to him were incessant. Nothing could be done without hours of howling, whether it was to seek direction where to slaughter their enemies, or to ward off a disease. The most sacred thing among them is the grass. Held in the hand, or tied in a sprig to the door, it is a sign of welcome and peace. Thrown at any one, or into some mysterious place, it is an invocation for a blessing on the person, or a propitiatory offering. Next to the grass comes the milk. No libation may be taken with it. The milk must be drawn into calabashes specially reserved for its reception, into which water is not allowed to enter—cleanliness being ensured by woodashes. To boil it is a heinous offence, and would be accounted a sufficient reason for summoning a caravan. It is believed that the cattle would cease to give milk. The cows, it may be remarked, are never milked except in the dark.

Moran found married life sadly dull after his warrior experiences, and to kill time he accompanied one or two war-parties. But that was exceptional. His time henceforward was chiefly occupied in eternal and interminable discussions on the most trivial questions, or wandering long distances on visits to his friends, while his wife stayed at home to milk the cattle, or occasionally made journeys to neighbouring hostile tribes to buy grain. She, however, was in her element when a caravan came round, and then she enjoyed the double pleasure of an intrigue and a lovely present of iron wire and beads.

545 In time Morau's first wife became old and ugly, and he took to himself a second—the former being stripped of all her iron wire for the purpose of decking the new comer. At last the day closed for both of them, and one after the other, they 764 formed the subject of horrible hyenas' laughter. These fierce

G:Thomson K-3 (1883-1884)887
F122 Mason F122

creatures, with the vultures and the sharks, have their feasts under the light of the moon. Nothing remained but a couple of gaunt skulls and some bloody bones when the sun rose over the granite peaks in the morning; and the young soldiers of the Great Mother Ocean stood and laughed as they threw them at one another.

Mason Australian Weapons, Arrows.

Such is the history of the metamorphosis life of Mason as related to me by men who had lived with him as boy, warrior, and husband, and for whose accuracy and truthfulness I can vouch. The next traveller will listen to the same story, and will doubtless be able to verify the main features of the narrative.

A. Thomson K.-3 (1883-1884)1887
F122 Mount F122
Dotoko F1.6

Before closing this chapter it may not be out of place to say a few words regarding a tribe of people whom I have referred to as the Andorobbo. This tribe—the Wa-ndorobbo of the Wa-swahili—is a small race of people scattered over Masailand, who gain their entire livelihood by the chase. They neither keep cattle nor cultivate the land. The antelope, the buffalo, and the elephant supply them with such meat as they may desire, while they always find neighbouring tribes, less skilful in hunting, eager to exchange vegetable food for game. The elephant, however, seems to be their staple food, and as a rule the Andorobbo are to be found only where those animals abound; as, for instance, in the dense forests of Kenia and Kilimanjaro, the forest-clad escarpment of Mau, the top of Elgeyo, Mount Nyiro, Chibolomoni, Buru, Donholo, &c. They are rarely found in numbers, and usually in very small villages, so that there is nothing like tribal life among them. They enjoy considerable immunity from attack by the Masai, as they are sources of wealth to the latter by attracting the game-traders; usually, too, the Masai fall heir to a considerable share of the ivory. They also act as go-betweens or middlemen in getting the wanted people the vegetable food they require. To such an extent is this system carried, that on the plateau to the east of Naivasha, at the place called by the native Mimisi, a very large village of Andorobbo have altogether given up hunting, and subsist entirely by buying vegetable food from the Wa-kikuyu and selling it again to the Masai, or it may be the Ituhua.

The language spoken by the Andorobbo is allied to that of the Masai, but they can all speak the latter in its purity. They build regular villages, and in general appearance they resemble the inferior class of the Masai. As I have already remarked, they make the buffalo-hide shields of the warriors, as well as the coarse native cooking-pots of the women. They are on the whole looked upon as a species of serf, and treated accordingly. Their transactions with the traders must be done secretly, or everything would be stolen from them.

In hunting the elephant the Andorobbo use a peculiar weapon. In shape it is like the rammer of a cannon, the heavy head being intended to give additional weight in dealing a blow. In the thickened part is placed a weapon like a short but thick arrow, fifteen inches long, the head of the arrow being smeared over with the deadly poison of the euphorbia. The whole spear is little short of eight feet. With this the

G:Thomson Fc.3 (1883-1884)887
F122 Masai F122
Wa-kwafi.
Dorobo F12.

elephant is attacked at close quarters, the arrow part driven into the great brute, and being loosely fixed in the handle, it remains when the latter is withdrawn. Another arrow is then affixed, and the same operation performed. It is said that an elephant will live a very short time after being thus stabbed, and entire herds are killed without one escaping, as desperate and daring are these hunters. The Andorobbo also use the ordinary bow and arrow, but only for the smaller game.

CHAPTER XI.

VARIOUS EXPERIENCES IN VARIOUS STAGES.

The people (Wa-kwafi) of Njonjo presented an interesting study to the observer as throwing light upon the origin of the various small tribes which people Africa. Unquestionably Masai in race, and only separated from their tribe through the loss of their cattle and the consequent necessity of breaking their cherished restrictions by cultivating the soil, they had developed new ideas, manners, and customs in a comparatively short period.

They did not by any means supply an argument in favour of the negationist; for in personal appearance they had distinctly degenerated, and could not for a moment compete with their aristocratic carnivorous brethren of Lykipia. This was especially noticeable among the women, who had lost their slender, graceful shape and acquired the ill-proportioned, unwieldy contour of the negress. Perhaps an exception might be made in favour of the young women, many of whom were well-formed and characterised by most pleasing and interesting manners.

The colony consisted of two villages—Njonjo of Ozoro Tigitish, close to our camp, and Njonjo of Ozoro na Nyuki. The houses were of the beehive order, with floors beneath the level of the ground, very small and badly built. They were surrounded by a double fence of thorns, which, however, are a greater source of danger than of protection, as in this dry climate they become like tinder, and consequently can be set on fire easily. If this were done at several points simultaneously, the inhabitants could easily be burned to death.

In a hazy sort of way they tried to keep up the distinction

G. Thomson (1883-1884)1887
F122 Masai F122
Kik-Kamba

between the married and the unmarried people, very little work being expected of the latter, and the sweetheart system being preserved. They all, however, occupy the same village, and of course the young men cannot afford to live on meat, though they always come in for the lion's share when any of it is going. When parties go off on war-raids, they also contrive to eat a bullock by way of getting up their courage.

They lead upon the whole a very miserable life, ever threatened with destruction by the Masai, who have swept off several villages and all their cattle. The soil being the very richest loam, brought down from the mountains and spread over a comparatively level plain to the south of the lake, it is capable of producing anything; only the extreme dryness of the air and the very small annual rainfall, confined to a couple of months, keeps it sterile and barren. To ameliorate this unhappy condition of things the Wa-kwafi have developed a wonderfully ingenious system of irrigation by artificial canals of (for them) great magnitude. They construct dams across the deep channel of the Ewaso Ngishki and thus raise the level of the water to that of the plain, and then, by an intricate network of channels, they spread the precious fluid over a large area, and raise their millet and maize. These products form almost their sole food, about out by what they are able to kill in the chase and by fish from the river, though when meat is scarce they are not [illegible] even of rats. Of these there were simply [illegible]. They swarmed everywhere, and nothing was too sacred for them. Need it be wondered if "rats in the milky night" were heard impressions loud and deep upon the wretched pests when I have been wakened up by my nose being bitten or the sanctity of my toe invaded. My books were devoured, and even the bullets in my cartridges were not too indigestible. Everything, indeed, had to be kept under iron or hung up under shots as represented on page 213.

As in the case of the Wa-kwafi, the Wa-ndorobo are singularly honest and reliable, so much so that valuable goods and equally valuable food are left in their charge with the utmost confidence, and I have heard of no case of this being violated. To me, one of the most remarkable features in the character of the young women and girls was their absolute unconsciousness of fear in my presence, and the complete confidence they seemed to have in me. They indeed took

4: Thomson K.-3 (1881-1884)887
FLU Sheet FLU
Wh. Mem C.

157
155

possession of my premises with the most agreeable abandon, ruled about the four like young peoples, considering everything with the exclusivity of members. They accepted not to sit down on my knee, and with feminine thankfulness which I could not resist, accepted me to go through my fashionable and highly original entertainment of drawing my own teeth. This was a nerve-failing scene of astonishment, and was received with them with flattering remarks of appreciation. Morris, desirous of reaping cheap fame and admiring the

171

p. 1000000, 1000000, 10000 10000 100000.

attention of the damsels, got beautifully caught on one occasion. He had been trying to impress upon them that he could do all that sort of thing as well as I, and to absorb his assertion declared that if one of them cut off his finger he could put it on again. She was holding out his fingers, and before he knew what was up one girl had made a violent cut at it, and nearly severed it. Morris did not try that little game again. Next to interest in the tooth-drawing was the consideration of themselves in the looking glass. It was some

4:Thomson K.-3 (1883-1884)287
FLL Mezz FLL

[123] days before they seemed to grasp the use of the mirror, but
[127] their feminine instincts were told them, and they would frequently get it to see that their countenance were properly arranged. A few photographs of some of their charming white sisters which I happened to have with me were a great source of delight. They actually supposed them to be living beings, and if told that they were asleep, they were quite satisfied.

[123] In the midst of these unsophisticated people, and pleasing
[136] hallucinate which I delight to recall, several days rapidly passed. My experiences were further varied by some shooting trips, in one of which I was so fortunate as to secure two lions antelopes (*Oryx leucoryx*), the first I had seen. I also saw for the first time the lesser kudu. The waterbuck were in great numbers about the lake to which I paid a visit.

[139] Before my arrival at Berlinga my friend Joshua Kitemanie had proceeded to the country of Kegulwi, about 120 miles N.N.W., but had left several old men with large quantities of food, donkeys, &c., pending his return south. He had also left a good-natured old fool to go with me, but as he knew no more than myself of the country I now wanted to traverse I could not see the use of him.

And now the final stage, the most uncertain of the whole journey, had to be attempted with the agreeable knowledge that the last three caravans which had preceded me had each lost more than one hundred men by violence. One of these disasters had occurred only the previous year, and yet I now prepared to go into the same country with only one hundred men all told. As in the case of my Lykipia trip, the traders swore it was impossible, and that I would never get back alive. My own men, however, had come to know me by this time, and there was not a remonstrance from one of them. Hadi, though greatly against it, was considerably in my opinion by stating that he was ready to follow me. Not so Mabruna. He, knowing now the futility of force and extortion, took a new line, and feigned extreme illness, groaned mightily as if with racking pain, and if he came to the door did so only with the aid of a stick, his body bent over it, sighing deeply, and in general looking the very picture of woe. I knew it was all a sham, but so thoroughly did I detest him from the bottom of my soul, and so much was I afraid that in the event of my taking him he would play me some perverse trick, that I pretended to

116

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SECTION VII

THE MASAI EXTRA PROVINCIAL DISTRICT

GENERAL NOTE

Masailand was constituted an Extra Provincial District under an Officer in Charge, holding the powers of a Provincial Commissioner, with two District Commissioners, stationed at Kajiado and Narok. The legislation in force in other parts of the Colony applies in the District, but the Outlying Districts Ordinance, No. 23 of 1902, has also been applied to it, in order to provide a means for controlling immigration from other tribes, a matter on which, as will be subsequently shown, much importance is attached by Masai tribesmen. The area of the District is 19,478 square miles and the population was estimated in 1948 at 311,000.[1] The density is thus 3.4 per square mile.

The Masai District contains in its more northern section a considerable area of land which could be agricultural or pastoral purposes with parts of the neighbouring Highlands reserved for European use, though it is to be noted that the rainfall here is more variable than in the central part of the Highlands. The lower parts of the District have a lower and even more variable rainfall, with the result that there is an extra, comparatively untenanted or a little over-grazed area, which is arid and for all practical purposes worthless.[2] But the value of the large area held by the Masai is not to be judged by its agricultural possibilities, for if the Masai no longer justify the character assigned to them by Hobley as "a noble race of predatory nomads," they have at all events maintained their traditional habit of life as a pastoral people, and though there is some cultivation in the Naivasha-Ngare area and also near Ngong, the former only an infinitesimal part of the District, and in the case part carried out by Kikuyu immigrants on behalf of the local Masai.

It is of interest to note that in 1904 the number of cattle was estimated at only 50,000 and the sheep and goats at 60,000. This may have been an underestimate, though it must be realized that the country was still in some measure suffering from the effects of the great rinderpest epidemic of 1890, which had resulted such catastrophic results both on the numbers and the military power of the Masai. By 1914 the numbers had grown up to 600,000 head of cattle and over a million and half sheep and goats.[3] The Masai herds suffered severely in the droughts of 1917 and 1918, when their losses of cattle were estimated at over a quarter of a million. But a recent estimate has put the number of cattle at over 700,000, with 800,000 sheep and a large number of donkeys. The further increase in the number of cattle is to some extent affected by the existence of Rift, which is prevalent on the South Kavirondo boundary, in the extreme west, and also in the middle area, where the Kajiado and Narok Districts join. But if the present estimate of the stock is correct,

[1] Kenya Colony Blue Book, 1948, page 102.
[2] There is a summary of the physical conditions of the district by L. Jones at page 48 of 1944, January, 1944, together with a useful bibliography.
[3] Administration and Political History of the Masai District, C. H. Sandford, 1918, page 3.

7: Hailey C-6 (No date) 1950 F'L12 Maasai F'L12

the Masai were, considering their small numbers, have a larger potential capital per head than any other tribe in East or Central Africa.

Practically the whole population may be said to belong to the Masai tribe, though there are a small number of immigrants, numbering rather less than one thousand in all, ninety per cent. being Kikuyu. As shown above, they are for the most part employed by the Masai in the cultivation of the small area of land used for agricultural purposes. There has been a certain amount of intermarriage, but the penetration of the country by the Kikuyu is viewed with distrust by the Masai, and three Alien Committees have lately been established in order to consider measures for the control of alien immigration. An area of 27 square miles (known locally as Ongaresumo) within the Masai Native Land Unit was set aside in 1932 for "squatters" displaced from European farms, most of whom are Kikuyu.[1] But this area will remain politically separate, and it will not affect the position of the Masai as a homogeneous population.

Early records refer to the existence in Masailand of a number of Dorobo, of whom Masai tradition speaks as the original inhabitants of the country. When Europeans first came into contact with the Masai, part of the Dorobo were still leading a primitive life in the bush, while part served the Masai as herdsmen and in some cases had small herds of their own. These people have, however, now been absorbed by the Masai and are not readily distinguishable from them.

THE MASAI TRIBE

Reference will be found in the Chapter on Tanganyika to the circumstances in which the Masai tribe, as it existed in 1890, was cut in two by the international boundary drawn between Kenya and Tanganyika.[2] The area that fell to the Masai in Kenya, now estimated at 13,177 square miles, compares with the area of 18,470 square miles now held by the Tanganyika Masai, with an estimated population of 50,168, and a density of 1.7 per square mile. The proceedings as the result of which the Kenya Masai were in 1911 placed in occupation of their present area have had a prominent place in the controversies connected with the alienation of native lands in the Colony, but it will be sufficient to refer here to the facts as summarized in paragraphs 633 to 639 of the Report of the Land Commission of 1933.[3] The Masai lands are now held as a Native Land Unit under the terms of the Native Lands Trust Ordinance of 1938 and the Kenya (Native Areas) Order in Council 1939. There is, however, one fact which differentiates the Masai lands from those occupied by other tribes under the terms of this legislation, or those held by the Tanganyika Masai. Whatever the judicial value of the Agreements made with the Kenya Masai in 1904 and 1911, it is held, in the words used by the Governor of Kenya in 1938, that they "have the validity of a Treaty."[4] If so, the terms of the Order confirming the Agreement of 1911 constitute a moral obligation to the Government to reserve those lands for the exclusive use of the Masai, "so long

[1] Report on Native Affairs 1932-33, page 19. But see also the Agrarian Problem in Kenya, 1937, page 19 for more recent developments. Most of the Kikuyu are said to have abandoned their lands in the Settlement.

[2] Chapter III, page 180.

[3] Cmd. 4556 (1934), page 183. For later details see Chapter III of Administrative and Political History of the Masai District, previously referred to.

[4] Despatch No. 90 dated 17 April, 1938. The Agreement of 1911 is printed at page 377 of the Report of the Land Commission previously referred to.

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as the Masai race shall exist," and to refrain from hoeing or growing any food crops such land as may be required for mining or for any public purpose) without the sanction of the paramount chief and the representatives of the Masai tribe."

As a people of Nile-Hamitic origin, the Masai have an affinity to the Nandi, Kipsigis, Suk and Turkana of the Kenya Colony, but they have maintained many of their original customs and mode of life than the Nandi or the Kipsigis. A variety of circumstances have combined to produce this result, but it is undoubtedly due in large measure to the fact that the extent and quality of the lands occupied by them has allowed them, as a tribe, to escape the disturbance to their traditional life caused by the necessity of wage earning on the European farms and urban centres or of taking to agriculture. It is noteworthy that though parties of the Masai have on various occasions lent assistance to the Kenya Government in military or police operations against other tribes, they have never enlisted in any numbers in the armed forces maintained in the Colony, and they actively resisted the efforts made to secure their recruitment during the War of 1914-1918.

The social structure of the Masai has from the outset created an obstacle to the adoption of any system of native administration similar to that in force in other parts of the Colony. The military organization of the tribe was in earlier days maintained by a system which divided the male population into boys (*Il-Ayok*), warriors (*Morans*) and elders. The first stage continued till circumcision, performed any time between thirteen and seventeen years of age. Those who were circumcised within a certain period, normally four years, formed an Age Group, and those circumcised during the succeeding period formed a second Age Group, these Groups being distinguished as the Right Hand and Left Hand Groups respectively. The circumcised youths became the warrior class, who were divided into Companies (*ariki*) living in separate villages (*manyatta*) often of a considerable size, and the larger manyattas had their own "Commanders" (*Il-Aigonak*) chosen from among the Morans.

The Morans had special privileges, such as that of cohabitation with unmarried girls, and were relieved of all tribal obligations save fighting and raiding. Even such forms of manual labour as were involved in a pastoral life were avoided by them. They remained on the fighting strength of the tribe or portion which originally varied from seven to twelve years, and then, after the celebration of the E-unoto ceremony, "drank milk" and passed into the stage of Elders. But, as Sir Charles Eliot observed in 1905, "the Elders' ideal of existence seemed to be ease, not unmixed with drunkenness." These who attained a position of wealth and importance might be elected as Chiefs, but the functions of a Chief were restricted to leadership in raiding or warfare.

There is another feature of importance in the social structure. The Masai are divided into Sections (*Ilokuk*) which probably had their origin as clan or kinship groups, but have no clear correspondence with geographical divisions. There are 14 recognized Sections, of which the Purko is by far the largest and most wealthy. Each of these Sections has its own Age Grades, so that the period at which youths become Morans, or Morans become Elders at the E-unoto ceremony, do not coincide in the different Sections. Each Section used to have an informal Council of the Elders, but these had little direct control of affairs, particularly where the activities of the Morans were concerned, and the situation

* Introduction to The Masai, by A. C. Hollis, 1905. For the significance of the E-Unoto ceremony see page 65 of the Administrative and Political History of the Masai quoted above.

7: Hailey G-4 (No date) 1950 FL12 Masai FL12

634 [623] was further complicated by the fact that at stated intervals, normally about 15 years, power passed from the hands of the representatives of one Age Group in each Section into those of the succeeding Age Group, there being thus an alternation of authority in each Section between the Right Hand and Left Hand Groups.

642 To quote Sir Charles Eliot again, the consequence of the traditional structure of Masai society was that "the centre of political gravity was not with the elders or chiefs, but with a republic of young men, governed by ideas of military comradeship. The chiefs arranged the details of any raids which [622] the young men wished to undertake, but their power of compelling them to do anything which they did not wish was very slight." The nearest approach 691 to a central and superior authority was to be found in the Chief Medicine-Man 642 (Laibon), though his authority was based mainly on the discharge of his magical functions.[1] The medicine-men were divided into three grades, of which the first grade was represented by the person of the Laibon, the Chief Medicine-Man of the tribe, and his guidance was held to be of the first importance in any major operation which the tribe might undertake.

THE INTRODUCTION OF THE NATIVE AUTHORITY SYSTEM

175 It is unnecessary to dwell here on the circumstances which for a prolonged 648 period made the Masai a standing menace to the peace of their neighbours. The tribe seems to have reached the height of its power between 1800 and 1850, when it overran Kenya and part of Tanganyika.[2] There were subsequently severe internal dissensions among the Masai, which resulted in two of their five "divisions" being practically destroyed and there was also great mortality as a result of the outbreak of rinderpest and smallpox in the 'eighties of last century. But even though their strength was much reduced, their predatory habits continued to be a matter of grave concern in the early days of the Colony, and seemed in particular to threaten the progress of European settlement. Among the Masai themselves strong feelings were aroused by the measures, taken largely in the interest of European settlers, designed to counteract the propensity of the tribesmen to roam widely in search of fresh grazing grounds, as the result of which they were restricted to a Northern Reserve (Laikipia) and a Southern Reserve, separated from the Northern Reserve by a broad belt of country occupied by European farms. That was the position at the time of the Masai Agreement of 1904, but it subsequently became the policy of the Kenya Government to move the tribesmen in the Northern Reserve into the Southern Reserve, which was to be largely augmented in area for this purpose.[3]

175 In view of the terms of the Agreement of 1904, the assent of the Masai was 648 required for this transfer, and the operation was one of obvious difficulty. In 791 the circumstances it was not unnatural that the Government should have availed itself of the influence exercised by the Chief Medicine-Man, the Laibon Lenana. He had inherited from his father, Mbatian, who died in 1890, a position which commanded general respect, and he himself took a leading position on behalf of the tribe in the discussions which led up to the Agreement of 1904, which he signed as "Chief Laibon." He was subsequently recognized

[1] The word laibon appears to be a Europeanized form of the Masai word Ol'aiboni (A. C. Hollis, The Nandi, 1909, page 49.
[2] Land Commission Report Vol. II para. 203.
[3] The Laikipia Reserve, contained 4,500 square miles. An addition of 6,500 square miles was to be made to the Southern Reserve.

7: Hailey G-4 (No date) 1950 FL12 Masai FL12

by the Government as the Paramount Chief of the Masai, a title which was in 1911 continued to his son Segi. It was as Paramount Chief that Segi, through his Regent Legalishu, signed the Agreement of 1911, which recorded the acceptance by the Masai of the move from Laikipia to the Southern Reserve. 175 648 791

But Lenana himself never seems to have claimed a position of sovereignty, nor was it ever accorded to him by the tribe. Segi proved to be lacking in the qualities of his father, and such influence as he possessed was confined to the small Section of which he was a member, while the more important Sections, such as the Purko, either refused to recognize him or treated him with contempt. In 1918, therefore, the Government withdrew his recognition as Paramount Chief. Apart, however, from any question of the personal capacity of Segi, it is obvious that the social structure of the Masai had no place for the conception of chiefship in the form existing in the traditional organization of those Bantu tribes which have a "centralized" system of Government. In the latter, the fundamental principle is the recognition of a tribal head, with authority devolved on territorial subchiefs, and supported on the allegiance of headmen representing either kinsmen groups or village units. In such an organization the authority possessed by the headmen is as essential an element as that of the Chief and his subchiefs—a fact which is sometimes overlooked by those whose contact with a tribe is primarily through these more conspicuous figures. All these features of the normal Bantu tribal organization were wanting in the structure of Masai society.

Following the abolition of the post of Paramount Chief in 1918, the Government endeavoured to find agencies for local administration in the promotion of three institutions, a Central Masai Council, a series of 14 Native Councils each representing a different tribal Section, and Headmen, created as far as possible on the model of the Location Headmen found elsewhere in the Colony. The Central Masai Council at Ngong was composed of the presidents of the Native Councils and was to meet twice a year. The 14 Native Councils were designed to take the place of the informal Councils of Elders to which reference has previously been made. They were recognized as tribunals exercising powers under the Native Tribunal Rules of 1913, and were moreover given the position occupied by Collective Headmen under the Native Authority Ordinance then in force (No. 22 of 1912). The members of these Councils consisted of the recognized Counsellors (L'aigwanak) of the different Age Grades in the divisions, with a few of the more influential Elders and Moran added. Moran L'aigwanak were not ordinarily admitted to these Councils of Elders, but as the Elders did not themselves possess any great measure of control over the Moran, it was thought that the appointment of their leading warriors might help to improve the situation. These appointments could, however, only be temporary, owing to the custom already mentioned, under which an Age Grade of Moran held its position only for a specified period in each Section, giving place to a new Age Grade at the end of that time. The presidents of these Councils were chosen from the L'aigwanak by the Masai themselves. 175 648 623

The greatest difficulty was, as foreseen at the time, encountered in regard to the appointment of Headmen. These were not necessarily Elders, but were chosen as possessing wealth or influence, and were given the position accorded to headmen by the Native Authority Ordinance 22 of 1912. But there were two obstacles to their effective discharge of these powers. The units which they were selected to control were not Locations with a settled population, as in most other parts of Kenya, but groups of semi-nomadic tribesmen, and their 175 648 622

7: Hailey G-4 (No date) 1950 FL12 Masai FL12

authority always tended to break down in face of the lawless and independent spirit of the Moran. In 1918 the Headmen numbered 46, of whom 28 were unpaid, and 18 received pay ranging from £6 to £36 a year, the former Paramount having a special pay of £90. Fourteen of the 18 paid Headmen were presidents of the Native Councils, and following the custom adopted in many other parts of Kenya, they were given the courtesy title of Chief.

SUBSEQUENT CHANGES IN THE SYSTEM

In the period that has passed since this system was introduced, there have been changes which have to some measure affected the structure of Masai society. The restraint exercised on cattle raiding has robbed the military organization of its former importance, while the growing value of cattle and sheep has enhanced the position of the wealthier stockholders, who now constitute, together with some men of hereditary prestige, an aristocratic element with an acknowledged leadership in Masai society. In other respects the Masai hold tenaciously to their customary institutions and mode of life, and the Moran in particular retain the tradition of indiscipline (in all but a military sense) and the aversion to labour which characterized them in the past.

The Government has in the interval effected changes also in the system of native administration above referred to, with the view of adjusting it more nearly to the pattern followed in other parts of Kenya. The Central Masai Council and the 14 Native Councils gave place in 1930 to two Local Native Councils, at Narok and Kajiado, which have now been formally constituted under the provisions of the Native Authority Ordinance of 1937. The system of tribunals has also been revised, as will be further explained below.[1] The Headmen have been divided into two grades, Headmen and subheadmen, of whom the former have the courtesy title of Chief. They now derive their powers from the Native Authority Ordinance of 1937.

The 16 Headmen have a pay ranging from 17s. to 70s. a month, and the 28 subheadmen a pay ranging from 10s. to 32s. 50 cents a month. Practically all the Headmen or subheadmen are stockholders, and represent the ruling Age-Grade in each of the different Sections; very few of them are educated or literate and only a few can speak Swahili. The Headmen and subheadmen constitute the executive agency of the District administration and of the Local Native Councils, and they are in addition charged with the collection of the native Poll Tax. That is a task which they are said to discharge with some efficiency, though as will be shown subsequently in dealing with the administration of the Tribunals, there are numerous cases of the evasion of tax. The Chiefs can call on the services of a small number of Tribal Police, recruited and controlled by the District Commissioner. Up to 1943 the Tribal Police were the only force of this nature in the Province, but since that year a unit of the Kenya Police Force has been stationed in the Narok district, largely in view of the prevalence of stock thefts.

THE LOCAL NATIVE COUNCILS

Of the two Local Native Councils, that at Narok has 10 nominated and 23 elected members, and that at Kajiado 10 nominated and 14 elected. There is, however, little difference in practice between the nominated and elected members, since all are in fact selected by the District Commissioner after

[1] Page 175.

7: Hailey G-4 (No date) 1950 FL12 Masai FL12

consultation with Headmen and other representatives of the different Sections. The Kajiado Council has no Headman among its members ; six members have some education, and it contains a schoolmaster, an ex-Government clerk, a trader and two well-to-do stockholders. The Narok Council has one Headman among its members, but a smaller proportion of educated men than Kajiado. Though it is said that these two Councils are fairly representative of the majority of the community, the persons who now command influence and authority are to be found rather among the Headmen and subheadmen than in the two Councils.

The two Local Native Councils are, as elsewhere in Kenya, consultative and legislative bodies. As provided in Section 15 of the Native Lands Trust Ordinance 28 of 1938, they are consulted before any action is taken to set apart plots of land for shop sites or similar purposes. They have in addition the function of dealing with the funds available in their two Native Treasuries for expenditure on local services. In this latter capacity, the funds available are shown in the figures on page 178 taken from the estimates of 1949

The deficit of £8,195 was to be met by drawing on accumulated balances. The principal source of Revenue is the Local Rate of 4s. in Kajiado and 5s. in Narok, the latter having been raised in 1948 to 5s. from the previous rate of 4s. per taxpayer. This rate is paid in addition to the Government Poll Tax of 15s. a head, which is somewhat higher than in most of the Provinces of Kenya. The revenue from Landed Property consisted mainly of rents of shop sites in the Reserve.

The expenditure under the head Administration was made up of a number of miscellaneous items, the stipends of Headmen and subheadmen being, as elsewhere, defrayed by the Government and not from the Native Treasuries. There is one Local Native Council school in Narok and one in Kajiado District, the teachers of which are paid from Native Treasury funds, but there are in addition a number of " outschools," which are all boarding schools situated alongside cattle " bomas," where the children live with their relatives and family cattle, and feed themselves. These schools are of a very elementary class. The Masai have up till recently been opposed to the extension of education and have in particular resisted the education of girls, though the latest reports suggest that this resistance is weakening.

There is in each Council a Finance Committee, but it is said that the members cannot understand the estimates and make no contribution to their discussion. In general, the Councils have taken little interest in matters which do not relate directly to their livestock, and the younger men are said to hesitate to express their views in the presence of their elders. In their legislative capacity the Councils have passed, at the instance of the District Commissioners, Resolutions which follow the " model " Resolution regarding soil conservation, the cultivation of land on river banks and the burning of bush, to which reference will be found in the parts of this Chapter dealing with other Provinces.

The two Local Native Councils have joint meetings twice a year at Ngong to consider matters affecting Masai as a whole, and reference will be made subsequently to proposals for giving this conference a more regular position.

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REVENUE

Local Native Council	Revenue from Local Rate £	Income from Tribunals £	Revenue from Property £	Government Grants £	Other Income £	Total £
Narok	1,845	750	2,150	730	935	6,410
Kajiado	1,685	740	4,250	650	794	8,119
Total	3,530	1,490	6,400	1,380	1,729	14,529

EXPENDITURE

Local Native Council	Administration £	Law & Order £	Public Health £	Education £	Agriculture Veterinary & Forestry Services £	Roads & Bridges £	Other Expenditure £	Extraordinary Expenditure £	Total £
Narok ..	979	192	974	1,012	422	1,350	2,680	—	7,609
Kajiado ..	1,296	501	1,019	1,844	1,135	2,355	6,965	—	15,115
Total ..	2,275	693	1,993	2,856	1,557	3,705	9,645	—	22,724

7: Hailey G-4 (No date) 1950 FL12 Masai FL12

THE ORGANIZATION OF THE NATIVE TRIBUNALS

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As regards the administration of native justice, reference has been made above to the introduction of the system of Native Tribunals in 1918. It became obvious that these Tribunals were not generally recognized by the Masai, who preferred that such issues as arose between them should be settled in the customary manner by the Headmen or Elders. At present there are only two regularly constituted Tribunals in the Narok and two in the Kajiado District, with an Appeal Tribunal in each district.[1] Three of these Tribunals consist of a permanent salaried President and three salaried Tribunal Elders, taken from a panel of eight to twelve Elders ; in Ngong the Tribunal has five Elders. The Tribunal Elders represent different tribal Sections and are nominated by the District Commissioner after consultation with the Headmen and tribesmen. There are still a few Chiefs on the Tribunals, but in accordance with the policy followed elsewhere in Kenya, these are now being removed. There is in addition a loosely constituted Tribunal in the Loita with a President and an indefinite number of members, but they only hear a small number of cases a year.

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Two of the Presidents receive salaries of 50s. and 25s. a month ; the others a sitting fee of 10s. a day. In two Tribunals the Elders receive 40s. a month and 18s. a month ; in the others they receive a sitting fee of 5s. a day. The Appeal Tribunals are composed of members of the Local Native Authority Councils detailed at each sitting of the Council to hear such Appeals as are pending, an unusual but apparently a satisfactory arrangement.

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The preference for referring cases to the arbitration of local headmen or elders persists, and the civil issues which come before the regular Tribunals are few in number and refer mainly to matrimonial issues. In 1946, for example, the Native Tribunals dealt only with the following cases:—

	Number of Original Cases	Appeals to Native Appeal Tribunals	Appeals to District Commissioners	Appeals to Provincial Commissioner
Civil	163	20	6	3
Criminal ..	95	Not Available	..	..

These figures exclude, however, the large number of cases referring to breaches of the Poll Tax Ordinance, which in Narok alone were over 500 in 1946 and over 1,500 in 1945.

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Judging only from such figures as are available for the appeals to Administrative Officers, the decisions of the Tribunals appear to have been generally accepted, but it is difficult to arrive at any judgment on the matter in view of the restricted field of civil issues or of true criminal issues which have come before the Tribunals. In paragraph 417 of his study of the Kenya Native Tribunals Mr. A. Phillips has called attention to the necessity for a close supervision over the exercise of criminal jurisdiction by Tribunals such as these, which are still at such a rudimentary stage of development, and he further points out that in civil issues this is in particular necessary in order to prevent

[1] These details differ from those given at page 141 of the Report on Kenya Native Tribunals, A. Phillips, 1945.

7: Hailey G-4 (No date) 1950 FL12 Masai FL12

695 the forcible execution of decrees for the custody of women and children in a manner repugnant to the principles of humanity.

CONCLUSION REGARDING THE VALUE OF THE SYSTEM NOW IN FORCE

000 Looking at the system of native administration in Masailand as a whole, those who are now most closely concerned with it regard the position as far from satisfactory. Consideration has lately been given to a number of changes in detail. It has been proposed that there should be a Masai Council at Ngong, consisting of the 20 members selected from the two Local Native Councils, which would deal with all questions affecting the whole of the Masai, leaving the two Local Native Councils to deal with purely local questions, such as applications for trading plots or the expenditure of local Treasury funds. This would no doubt be a simplification of the present procedure, but it will be realized that the existing method of constituting the Local Native Councils, while designed to secure a representation of the tribesmen in general, has the effect of excluding the Headmen who carry most weight with them.

A scheme has also been considered for making a more definite delimitation of the Section boundaries, in order to enable the formation of Committees of Control over grazing, and to assist the introduction of a system of destocking. It is difficult to estimate the extent to which the soil in the Masai Reserve actually suffers from deterioration owing to overgrazing, for as has been pointed out, the facts are complicated by the existence of the great quantity of game in the Reserve.[1] There is no doubt, however, that the scheme referred to would be of benefit both from the administrative and the economic point of view, though its success must depend on measures to be taken for the improvement of water supplies, without which the delimitation of Section boundaries would be ineffective.

177 But the causes which have produced the present situation in Masailand are deep-seated, and a remedy cannot be found merely in changes in the present system of native administration. The chief obstacle to progress among the Masai is the persistence with which this conservative people have clung to customs and habits of life founded on the militant traditions of the past. Some effort has been directed to effecting changes in their custom, in particular as regards the position of the Moran. At the instance of the first Provincial [656] Commissioner (1911-1923) the tribe was forbidden to continue the warrior manyattas and the cohabitation of Moran with unmarried girls was also interdicted. More recently, a meeting of the Chiefs and Elders held at Ngong in 1947 agreed in principle that the period determining service as a Moran should be reduced to three years, and there is a further project for establishing Moran camps, which it is hoped may serve as an education in a more useful form of life.

000 It perhaps adds to the difficulty of effecting an improvement in the condition of the Masai that the problem has been viewed from two different standpoints by Europeans in Kenya. There are some, both officials and non-officials, to whom certain aspects of the Masai character have always made a strong appeal. They have in particular been attracted by the courage, frankness, and loyal sense of comradeship shown by the Morans. On the other

[1] See page 10 of the Report on the Financial Position and System of Taxation of Kenya. Col. No. 116, 1936.

7: Hailey G-4 (No date) 1950 FL12 Masai FL12

hand, there have been those who have seen in the Masai a people whose numbers and character do nothing to justify the retention by it of so extensive an area of the land of the Colony. They hold the view that the tribe owed its possession of those lands not to any claim in equity, but to a persistent exhibition of its nuisance value, and that its indolent self-sufficiency is in modern conditions an obstacle to the development of the rest of the Colony. They have been impressed by the fact that the Masai habit of life and the prevalence of disease (notably venereal disease) would seem to be restricting the growth of the tribe,[1] and they would welcome a future in which the Masai would gradually be absorbed by more active and progressive sections of the African population of Kenya. It is to be hoped that some way may be found of solving the problem presented by these conflicting points of view, but it must be confessed that no satisfactory solution is yet in sight.

[pp. 178-281 not processed]

[1] No adequate material exists on this point, in the absence of precise Census figures or current vital statistics. See however the Annual Report of 1931, and also the studies on the health of the Masai in J. B. Orr and J. L. Gilks, Studies of Nutrition, the Physique and Health of Two African Tribes, 1931.

7: Hailey G-4 (No date) 1950 FL12 Masai FL12

000 Mbugwe are Bantu. There is also a small group of Tindiga, leading virtually a bushman life in the Lake Iyasi basin, to whom reference was made in Section I.[1] There would appear to have been a movement both northward and southward on the part of the tribes, who were previously contained in a very small area by the Masai invasion of the early part of the century.

THE MASAI DISTRICT

131 161 The Masai District forms the southern portion of the large block of country in Tanganyika and Kenya, extending to no less than 21¼ million acres in extent, occupied by the Masai tribe, whose numbers were given in the 1931 Census as 48,945 in Kenya and as 47,276 in the 1948 Census in Tanganyika. There will be found in the Chapter dealing with Kenya Colony further reference to the tribal characteristics of the Masai, and it will be sufficient to give here only those facts which bear in particular on the position they occupy in Tanganyika.[2]

174 The southern movement of this tribe from the neighbourhood of Lake Rudolf seems to have come to an end about the middle of last century, but its spearheads had in 1830 penetrated as far south as the Great Ruaha River and even to Uhehe in the Iringa District, whence they were driven back by the Gogo and Hehe. There were many isolated Masai raids after that time, but these were in the main carried out by Kenya Masai, whose incursions were directed towards the coastal areas on the east, and indeed took them on occasion as far as Mombasa. The Masai settled in Tanganyika do not seem to have attempted a further movement of any importance into the neighbouring areas of the Territory.

175 101 The Anglo-German Agreement of 1890 cut the Masai country into two parts, roughly equal in area though the population remaining under the British jurisdiction was somewhat larger than that which fell under German rule. The result was to make an effective division between the Kenya and Tanganyika Masai, and though the two sections have retained a community of racial interest, this has not extended to the political field. Such political unity as the Masai people possessed had existed largely for war puposes, and in peace time political as apart from religious authority was dispersed among the headmen exercising control over the groups having a customary right of pasturage in particular localities. There was moreover lacking in the case of the Tanganyika Masai a motive which might have led them to identify themselves with the Kenya Masai, namely, the need for protecting their lands from alienation by Government for the benefit of Europeans. The troubles created in Kenya by the [648] efforts of Europeans to secure possession of Masai lands[3] were not repeated in Tanganyika, where the Masai have remained undisturbed in the occupation of the country they held at the period when European rule was established.

131 133 The present Masai District comprises, in the north, the Loliondo area, the dominant feature of which is the vast Serengeti plain, with the extinct volcanoes which mark its southern end. In the centre, south of the Rift Wall, the plateau [312] type of country is characterized by volcanic hill masses, which provide a number of permanent water sources. In the South lie extensive thorn scrub steppes, with a low and very variable rainfall.

311 101 173 Practically the whole of the area included in the District is used only for pastoral puposes. If tradition is correct in holding that the tribe was once

[1] See page 216.
[2] Page 168, Chapter II.
[3] See An Administrative and Political History of the Masai Reserve, G. R. Sandford, 1919.

7: Hailey G-4 (No date) 1950 FL12 Masai FL12

divided into two sections, the agricultural ('l-oikop) and the pastoral Masai, there now remains in Tanganyika little vestige of the former.[1] A few scattered plots are cultivated by Masai, but it is with the help of alien labour. For the rest, there a little cultivation by the small Sonjo Tribe (3,521 in the 1948 Census), a people living below the Rift Wall who have not been assimilated by the Masai. The only other tribe in the District, the Dorobo (believed to number about 1,500), who are known traditionally as the "hunting people," are possibly a survival of the original inhabitants, and have become practically a servile class to the Masai.

As a pastoral people the Masai are semi-nomadic in the sense that they move with their herds in order to avail themselves of the seasonal variations in water supplies, so that they in effect practise a system of rotational grazing. They are credited with the possession of three-quarters of a million cattle and large herds of sheep and goats, but the number of their stock is subject to large and rapid variation in times of drought, and moreover East Coast fever, rinderpest and other diseases take a heavy toll of them. In the late 'eighties a combination of drought and disease almost wiped out their cattle and greatly reduced the numbers of the people themselves. Though like many other African pastoral tribes they make a cult of their cattle, they show little interest in improving their quality, and in the past have been prepared to dispose of them only in so far as they might need cash for their Poll Tax or for the few articles of food required to satisfy a people whose ordinary diet is limited to milk, meat and blood. To some extent, this position was improved during the recent War, which provided a stimulus to production of beasts for sale.

From an economic point of view therefore the Masai present a difficult problem, since the contribution they make to the economy of the Territory does little to justify their occupation of so extensive an area as twelve million acres. From a social point of view they are also a problem, owing to their reluctance to avail themselves of facilities for education. And as will be further explained in the following pages, they present an equally difficult problem of native administration, for their social system is still reminiscent of a period when their chief concern was in fighting or raiding at the expense of their neighbours.

THE FORMATION OF THE SYSTEM OF NATIVE AUTHORITIES

As already indicated, the diverse social and economic conditions prevailing in different parts of the Province have been reflected in the variety of forms taken by the Native Authorities as now constituted. Before, however, proceeding to describe these in detail, it will be convenient to give here a statement which summarizes their chief features. See page 284.

THE MOSHI NATIVE AUTHORITIES

In the Moshi District the present formation of the Chagga Native Authorities is the result of a somewhat radical reorganization carried out in 1946. Up to that time the Chagga had been split up over nineteen chiefdoms, divided from each other not only physically by the deep ravines of the mountain side, but also politically by the obstinate clan feuds and jealousies of past days. These chiefdoms were all treated as of equal standing, though their jurisdiction varied from 11,500 taxpayers in the Machame chiefdom to 400 in the Mrao. They were united in a Council of Chagga Chiefs, which was conspicuous mainly

[1] The Masai, A. C. Hollis, 1905, page xi and xiv.

[pp. 284-286 not processed]

7: Hailey G-4 (No date) 1950 FL12 Masai FL12

grade system. It consists of six senior Washili, or age grade leaders, from the three effective age grades, six deputy Washili and eighteen Waserowa wa Nrwe, elected citizens of standing and authority (three from each age grade). These thirty men comprise the Kyama Council and elect their own speaker. The functions of the Kyama are similar to those of the Engigwana described above. The election of the Jumbe is in the hands of the Kyama but they must reach a unanimous decision on the subject.

The elected Speaker of each Kyama kya Muungo and three other Washili chosen by the Kyama sit on the Kyama kya Uruka, which is in effect a Tribal Council, fulfilling the functions of the lower Kyama but at a tribal level. In addition the Government reserves the right to nominate six members. The Kyama kya Uruka elects six Washili each year on the Chief's Council to assist him in all his duties. One of these is the Kyama's Speaker.

The Arusha and Meru Chiefs are not united in any formal manner, but there is a single Treasury for the whole District.

THE MBULA NATIVE AUTHORITIES

In the Mbulu District the four Native Authorities shown in the statement bear a variety of titles, Wawutmo in the case of the Mbulu (Iraqw) and Gorowa (Fiomi), Mtemit in that of the Barabaig (Mangati), and Msungati in the case of the Mbugwe. One of the Iraqw chiefdoms has a large jurisdiction, extending to 25,600 taxpayers, but it is said that only one tribe, that of the Gorowa (Fiomi), has had any strong tradition of chiefship. Here the chiefdom has been in the hands of a Muslim ruling family of more advanced status than the pagan peasantry, and the chiefdom is in this case hereditary. Among the Iraqw (Mbulu) and Barabaig the administrative structure is built on the clan, and the chiefship is an innovation. Among the Mbugwe, authority was formerly vested in spiritual functionaries known as Wa-sungati, whose position had something in common with that of the Laibon of the Masai.[1] The method by which Chiefs in these three tribes are now chosen is described as that of "popular discussion and acclamation." Only one of the Chiefs is said to show any strong personality or ability, and only two are literate.

The sub-chiefs Here bear the title of Gause or Sagochan, the Headmen that of Yabuse, Borchand or Mvitutu. Both sub-chiefs and Headmen are chosen by the Chiefs in consultation with their Elders in local meetings.

The difference in tribal composition is reflected in the attitude of the Chiefs on the subject of union for joint purposes, for they have not as yet united in any formal federation, and there appears to be opposition to closer union. There was formerly no combined Native Treasury for the District, as each Native Authority maintained its own Treasury. As from 1st January, 1949, however, the Chiefs of Iraqw, Gorowa and Mbugwe agreed to combine their Treasuries but the Barabaig Treasury remained separate.

THE MASAI NATIVE AUTHORITIES

The Masai District has presented a problem of peculiar difficulty in the application of the Native Authority system, and it would be an advantage if the observations made here were read in connection with those made on the similar problems in the Masai Country of the Kenya Colony.[2] As there also the central feature of Masai society has been a well developed system of age-

[1] See page 288.
[2] See page 171, Chapter II.

7: Hailey G-4 (No date) 1950 FL12 Masai FL12

561 grades, which has resulted in marking off the whole of the younger men,
701 roughly up to the age of twenty-seven or thirty, as a warrior class (moran) who are not only free from most obligations to work, but are independent in many other respects of tribal discipline. Though therefore authority has rested
623 nominally with the Elders (laigwanak) who have passed the stage of moran,
642 and with the Councils of Elders who formed a regular feature of the Masai
701 tribal usage, these Councils have not in the past nor are they to-day able to
561 enforce decisions which may affect the younger men. It is true that the Elders have recently made decisions, accepted by the moran themselves, which will limit the period of moran-hood and may provide the moran with work on betterment schemes, but it still remains to be seen how far these will be effective in providing a solution for a problem of which the economic is no less serious than the social aspect.

175 Attempts were at one time made in Tanganyika, as also in Kenya, to
791 utilize the Laibon, the spiritual head of the Tanganyika Masai, as Native Authority. But the Masai themselves objected to his occupying this position,
623 and as the result of a Sociological Survey made by H. A. Fosbrooke in 1938, the system was altered. The gazetted Native Authority then became the Masai Council, which in practice consisted of Headmen and Elders, and apparently also of any tribesmen outside the moran age grade who cared to attend. But this Council was in effect only a consultative body, without any practical authority, and since the Headmen were not gazetted as Native Authorities, they had no legal power to issue Orders under Section 8 of the Native Authority Ordinance.

646 A further reorganization has now been carried out. Each area now has its own Local Council, with locally elected representatives of age grades and clans, and these Councils have been gazetted as Subordinate Native Authorities. Representatives from each Local Council, differing in numbers in accordance with the size and population of the area involved, compose the Masai Council, which is the Superior Native Authority for the whole Masai District, excluding Sonjo. The Council is now limited to these representatives: there is, however, provision for the addition of moran or nominated members if and when advisable. The Local Councils have begun to exercise their Order making powers under Section 8 of the Native Authority Ordinance. There are 41 paid Headmen, chosen by members of their own age grade.

652 There is a Masai Native Treasury, which however is managed entirely by the District Commissioner. The small Sonjo tribe has a Council of Sonjo
000 Headmen, which is gazetted as a Native Authority, and has a separate Treasury.

THE WORKING OF THE NATIVE AUTHORITY SYSTEM

The variety of conditions is so great that it is difficult to generalize on the operation of the system of native administration in the Province as a whole. There are, however, certain points of special significance. The recent reorganization in the Chagga Native Authority area has placed in a superior position three Chiefs who already had a high status in view of the number of taxpayers in their jurisdiction, but its future success will depend on the extent to which these Chiefs can secure the co-operation of the more progressive elements who have now been brought within the framework of the system, as members of the new Divisional Councils. This is especially necessary, in view of the character of Chagga society, for though the Chagga are probably the